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HOME MISSION STUDY

Text: The Christian Mission in America

By Hugh Thomson Kerr

Chapters V. What Is Right with the Church?
VI. The Cross—The Missionary Dynamic.

Reviewed with additional material by Mrs. Mary Willis Glenn, Cleveland Heights, O.

ARE you satisfied with the church? No, there is something wrong with the church. We hear this confession made unreservedly. Even those who love and serve the church best frankly declare that they are not satisfied with it. Such criticisms as the following are voiced today by men and women among whom are leaders of the church: "The church is the harmless adornment of a comfortable life." "Its religion has been dollarized." "The church has become complacent, conventional and self-centered." One says that the church is too fast, too venturesome; another that she moves too slowly and thus fails to keep step with modern life. We note too the admonition to the church that she is more concerned today about the number of names on her roll than she is about the growing apathy which these numbers feel for their own and each other's salvation. It is evident that there is much misunderstanding as to what the church stands for and what she purposes to do. Our author says we find this to be particularly true among young people—that if we ask the questions "What is a Christian church?" and "What does she intend to do?" we shall receive many vague answers. It would be helpful therefore if the true function of the church could be made clear that all might realize the lofty purpose back of the existence and mission of the Christian church. For this institution which receives its full share of rampant criticism, today, is not of man's own making. It was bought with a price greater than all mankind could pay—the life-blood of the Master builder, Jesus Christ.

Therefore, must he who loves the church and yet so poignantly realizes her weaknesses, refrain from critical admission out of respect to its divine Head?

Dr. Kerr says, "We need not be timid about criticisms and strictures

upon the church. Her history reveals throughout the centuries marks of blemish and stain." We find passages in the New Testament which contain strong indictments of the church. Read in Paul's letters to the church at Corinth how the church there was filled with imperfection and immorality. Yes, and while our Lord was on earth He found it necessary to purge His house of those who would make of it a mart of corruption. In the words of Him who founded the church we read "My house shall be called a house of prayer." Is the church today fully the Master's own? Is it characteristically a house of prayer?

Since Jesus founded the church and gave Himself for it, apart from Jesus Christ there can be no church. Then since the church belongs to Him, it is His voice which must be heard throughout its portals. Whatever Jesus approves of activity, of moral reform, of social service, of political interest, that must the church of Christ endorse. Whatever service, sacrifice, attitude denotes the mind of Christ, that must His church champion. Wherever He goes, the church must go. Whatever He says, the church must say. Whatever He does, healing the sick and wounded and sad, ministering to the poor and unfortunate, preaching the gospel,—all that must the church undertake. It is a program which leads the church, filled with the moral passion and spiritual courage of Jesus, to the very frontiers of the world. "The mission of Jesus was redemption; His message was salvation; His method was the cross; His motive was love. Such is the charter of the church. Is the Christian church today true to this charter?"

We may criticize the church as it always has been easy to do, we may reflect upon the blemished pages of her history and blatantly predict concerning her future, but let us, rather than "chant a requiem over the church," look to that which is right within her. Is there that in the church today which will strengthen confidence and awaken hope? While persistent forces seek to contend against her, let us be prepared to answer, "What is right with the church?"

MATERIAL INFLUENCE

As we travel throughout our land, we see the church everywhere in evidence. We are impressed and thrilled with the thought that these houses of God were builded as gifts to Him from His people. The church is not rightly judged by its resources in money, and yet "the extent to which money has been invested in the church is an indication of the interest people have in it." The estimated value of church edifices in America in 1926 apart from schools, hospitals, and parsonages was $3,800,000,000, or an average of $87 which each member of the church had invested in church buildings. In the same year the total revenue of local churches amounted to $871,000,000. In addition there goes forth from the Christian church inestimable sums for Christian colleges, hospitals, settlement buildings and other philanthropic and welfare purposes. Such gifts, ranging from the smallest mite to millions of dollars, surely reveal on the part of the men, women and children who give for the Christianization of our own land and of the whole world, the giving spirit of Jesus and a love for His church. If those who began Christ's mission in

America by first planting His church here could gaze upon its marvelous extent and influence, indeed they would rejoice exceedingly at what God hath wrought.

ORGANIZATION

What is right with the church in the matter of organization? Yes, it seems that Protestantism with its 212 separate denominations stands condemned as "a house divided against itself." Besides these many d i s t i n c t denominational divisions there are further dividing lines into family groups such as: eighteen of the Baptist denomination, nineteen of the Methodist and seventeen of the Lutheran. It is a difficult matter, for example, to reconcile the Chinese Christian to the reason for two separate Presbyterian churches (the northern or Presbyterian Church in the U. S. A. and the Presbyterian Church in the U.S. South) working in their midst, especially so when it is explained that the division is due to a Civil War once fought in America. Undoubtedly, this condition of divided Protestantism presents barriers to the preaching of a universal gospel. On the other hand, the extent of difference may not be as intense as it seems. "Most of the 212 denominations are small and more than half of them have a membership of less than 7,000 each." During the past 10 years, 18 church bodies have merged and only one denomination has divided. Moreover, of the 212 separate denominations, 20 contain nine-tenths of the total Protestant membership. There are decidedly successful attempts at church unity in both country and city to lessen over-churching. The best evidences of this are to be found in rural sections where here and there dividing up of churches is being replaced by their combining. Through the mediums of international relationships and common gigantic problems, "there are indications that churches are being moved today by the Spirit of God to a unity of love and service."

MEMBERSHIP

What is right with the membership of the church? What of the matter of church attendance? Is Protestantism waning?

With the modern mode of living so filled with distracting influences, people find a pitifully small proportion of time for meditation, prayer and worship. We hear frequently that church attendance is on the decline. And yet, "government statistics show a vast and steady return to church-going." The Christian Herald 1932 Census of Religious Bodies states in conclusion of their findings, "The church in America as represented by the Religious Bodies is gaining ground—not losing it." In the same Christian Herald article concerning the Back to the Church Movement in America, Dr. Kieffer, president of the Association of American Religious Statisticians, states that in 1932 there was the largest total of church members ever reported and a gain in one year of 929,252 members. At the present time fifty-five out of each one hundred adults living in the United States are enrolled as church members. The Congregational Church has a commission at work on the question of church attendance which shows over a period of three years in one thousand churches an average attendance of thirty-three per cent of the membership. The figures and the facts about church attendance are not encouraging and they present a grave challenge to

every lover of Christ and His church. "Not only does this condition appear true of the Protestant church. In a recent article in 'The Commonweal,' one of the best of Roman Catholic publications, is voiced a complaint concerning the decline in the membership of the Roman Catholic Church. The article states that the church had sustained a loss of about 500,000 born Catholics in 1930, some of whom had gone into Protestant churches." There is a measure of encouragement in figures which indicate that the membership of the Protestant church has kept pace almost exactly with the growth of population. One writer says, "They indicate that people are hungry for a message related to the hour in which we live."

A MESSENGER OF SALVATION

What is right with the church in her ability to cope with the world, to inspire men's hearts to Christian steadfastness during a fast-moving, reckless age?

Those who complain of the conservation of the church say, "She is static, her methods antiquated." The reverse critic objects to "the church's aggressive step into realms beyond her own—into the arena of politics, business, and education." Thankful may we all be that the church has stood always a more or less conserving force in human society. However rapidly the world changes, it still remains the function of the church of Jesus Christ to mold God's most intricate creation, *man*, into a devoted, self-sacrificing servant of mankind. "The church of Christ is a living, moving, flowing thing and is not static." Dr. Charles R. Brown, formerly dean of the Divinity School of Yale University, says in his book "The Honor of the Church"—"I am ready to maintain against all comers that nowhere on earth is there to be found such unflagging devotion to the principles of the Sermon on the Mount as in the church of Jesus Christ. I will back the pastors and the faithful members of these churches for their moral idealism against any group of people from any other one organization to be found in our American life." Later on, in pointing out that it is from the churches that our missionary heroes go, he says, "This army of choicest young people we know, enlisting for a constant warfare, going out to minister to a people they do not know, language they do not speak but whose needs they feel, comes from those same churches which the critic says have become 'so feeble as to have no ethical enthusiasm for anything except negative ideals of individual behavior.'"

If the church is to refrain from aggressiveness she must of necessity turn a deaf ear to the appeals made to her. The welfare fund, the temperance movement, the peace movements—all look to the church for commending or condemning judgment. "Nothing can be done without enlisting the support of the church." The church has not only pointed out the way of Christ to the most lowly of the earth but "she is in touch with the intellectual life of the age." Recently tribute was paid to Dr. Robert A. Millikan for his achievements in science, upon which occasion he was described as a messenger of the nearness and the goodness of God. Christianity is guided by its textbook, the Bible, and in seeking for the truth which makes men free is not at variance with the truth which the

scientist discovers. The Christian's textbook is translated and read in every readable language. "In 1931, 27,000,000 volumes were distributed by the principal Bible agencies of the world, making the story of its unceasing and increasing distribution the romance of literature."

Shall the Christian church continue to hold its place in the world as defined recently by eminent clergymen of this country in "The Handbook of the Churches"? Briefly, they state that the church stands "to offer to man both human and divine companionship all along the way of life. This it does by proclaiming the good news of the gospel story which has power to solve every human problem. The church then bids all men everywhere to yield themselves to God, and by living as His children, to help bring in His Kingdom." This, we undoubtedly read in God's word, is the place He craved for His church in the world. With His people seeking to overcome what is wrong and to hold to what is right in the church, let us as did Paul, envision the glorious trimuph of the mission and message of the Christian church.

THE CROSS—THE MISSIONARY DYNAMIC

There is a picture of our Lord which grows ever upon us as we read, "He steadfastly set His face to go up to Jerusalem." As Dr. Kerr says, "What a picture it is—it is all alive with heroic interest." Jesus, the saviour of Man, marching up the winding road to Jerusalem, alone and unafraid. He is moving on to the cross, and though imperfectly His disciples followed, yet they did follow and still they follow."

This is the crowning picture of Christ's relationship with humanity. In His life and death on the cross, Jesus *identified* Himself with the life of humanity. "This identification of Christ with humanity is the central fact of the gospel. It calls for an answering response on the human side." The principle of identification is illustrated by a story of Catherine Booth, the mother of the Salvation Army. When she was a very young girl she witnessed a drunken man being followed by a crowd of jeering boys. Instantly the young girl bounded to the drunkard's side, put her hand in his and marched down the street with him while the mockers disappeared in silence.

In his book, "The Bible and the Cross," Dr. G. Campbell Morgan stresses throughout, this introductory statement, "Of the Christian system the Cross of Christ is the central truth." Later on he says, "The longer I live, the less I can say in the presence of that Cross. Through that death He makes His great appeal to man in his rebellion, calling him back to God. There is nothing for me to do but to look into the face of Jesus who is Lord and say, 'He loved me, and gave Himself for me.' Explanation of the Cross. Nay, but great healing love that wins through suffering."

The dynamic of Christ on the cross fired the Christian church to its great missionary task. Inspiring would it be to call the roll of those who have responded in service to Him because they were filled with the overwhelming love which flowed from the cross. David Livingstone wrote from his wilderness home, "All I can say in my solitude is 'May Heaven's richest blessing come down on everyone,—American, English, Turk—who will

help to heal this open sore of the world,'" John Eliot, David Brainerd, Muhlenberg, Makemie, Asbury, S. Hall Young are but few of the noble characters who have been constrained to answer the call of the Christian mission in America by ministering to the red men, to the people of Alaska, by founding missions and organizing churches. Every race and every color in this land bear tribute to the forward march of the Christian mission in America. There is the refined, intelligent Chinese woman who resigns her attractive position as a Bible teacher in America that she may return as an unsalaried worker to her home-land. Her desire is to win souls to Him as her own gift rather than as gifts of the individuals who had supported her here. "Because He loved me and gave Himself for me." The work done by and for the Christian Negro in America is a tribute in itself to the onward march of Christ's mission.

THE INESCAPABLE CHALLENGE OF THE CROSS

We hear today that materialism, secularism or communism challenge the Christian gospel and that Christianity and the Church are today on trial. "The contrary is the truth; secularism and the modern cults are challenged by Christianity." What substitute can they offer for Christ's gospel of love? Wherein lies a deeper challenge to man than the cross "where love at its best meets sin at its worst and triumphs?"

The church is not on trial, but the social order of things is on trial and the cross challenges it. At the heart of civilization there seems to be panic, and men talk frantically of revolution. In an essay on "America's Opportunity—How We Lost It and How We May Regain It," the author, James Truslow Adams, aptly diagnoses our situation today. He says in part, "We have been living as if prosperity and easy money were the greatest things in the world. If America is to regain her moral leadership, we must look to the redemption of the inner life. We have got to place a higher value on other things in life than money and standards of living." We have misunderstood the message of the cross which appraised life at its highest value.

"They all forsook Him and fled" was an example of the ordinary everyday wickedness which made the cross. The moral cowardice of Pilate, the frivolity of Herod, the avarice of Judas,—all find their parallels in everyday vices which cause men today to forsake Him and flee to the world. "It is the function of the church to create within the social order of men a new attitude toward life, toward God, toward our fellowmen so that love and not profit, giving and not getting, may be our inspiration. Before the better day comes—*and it is coming*, men and women will take up their cross voluntarily, identifying themselves with human necessity and find their life in losing it."

SECONDLY, THE CROSS CHALLENGES THE CHRISTIAN CHURCH

"The church is not placed in the world to defend itself, to safeguard its own interest." It is here to save and to serve humanity and by so doing it saves itself. In a campaign of church advertising a prize poster was widely exhibited. The poster represented Christ pointing the peo-

ple to the church. "That is a tragic misconception. It is not Christ who points to the church, it is the church that points to Christ." The cross shames the church in respect to the money attitude. As in Christ's day there is a spirit which says of the gift of love to Him, "It might have been sold." Mary's love and her expression of it in anointing her Lord did not deal in terms of money. In the past decade the gifts of the church to foreign missions declined 30% and to a greater extent for home missions. During this period the church has been better organized, better equipped, better budgeted than ever before. But as Dr. Stephen J. Corey says in his book, "The Preacher and His Missionary Message," "A missionary budget gives the people neither standard nor stimulus," and the author of our text says "There is no dynamic power in a budget formula, but where *love* finds full and free expression, the alabaster cruse with its precious contents is poured out and the church is filled with fragrance."

THE CROSS CHALLENGES THE CHURCH TO EVANGELISM AND AGAIN IT SHAMES THE CHURCH

A church which is content and complacent because it claims to keep pace with the population is losing ground. So affirms a writer in "The Presbyterian Banner," who continues: "The sterile lives of Christians are the greatest obstacle to the progress of Christianity today." For many professed Christians t h e i r Christianity lacks conviction and the irresistible power of Jesus.

THE CROSS SHAMES THE CHURCH IN THE MATTER OF ECCLESIASTICISM

How hardly would there be reluctance within the Christian church over church union if the cross were its guiding light.

THE CROSS CHALLENGES PERSONALITY

"The creation of good men is the final test of the Christian church." The church has met the test in many lives of every race, for she has within her fold those whose lives she has transformed by the challenge of the cross. Here and there witness such testimony, "Christ in our lives makes all the difference in the world." The challenge is to the highest and best of personality irrespective of privilege. Seldom do we realize that "any social progress that has been made has resulted because of the revolutionary transforming of Jesus concerning the infinite value of every single life." Canon Liddon once said, "To believe that a man with 60 pounds a year is just as much worthy of respect as a man with 6,000 pounds a year, you must be seriously a Christian." That is because Jesus taught a new doctrine about the worth of every man—"A man's life consisteth not in the abundance of the things which he possesseth." Jesus taught that life which has been lived in sin and shame can be completely restored and gloriously used. This teaching is fundamental in the existence of His church and to thus transform lives is its work. Man is prompt to discover that the by-products of coal and wood, once pronounced useless, can be salvaged and made useful. The Christian must cultivate the seeing eye and the lov-

ing heart of his Master that he will promptly and eagerly seek to salvage even wrecked and ruined life.

"The cross is God's eternal pledge of life's redemption and it is the dynamic which constrains us to fellowship with Him in the service of redemption. It is the guaranty that God is in Christ, suffering, serving, saving—in America as in Galilee—the same yesterday, today and forever."

SUGGESTIONS FOR THE STUDY OF "CHRISTIAN MISSION IN AMERICA" CHAPTERS V AND VI

SINCE the book contains such valuable discussion material why not plan for a lively discussion class in studying it? Chapter V in "What is right with the Church?" furnishes a timely subject and adequate material for a splendid discussion program.

Make the discussion general with a leader who has thoroughly prepared herself and planned with the members for their part in the program.

Or, make the discussion an argumentative one. Have one or more members prepare a debate on "What is wrong with the Church?" and her opponent or opponents on the opposite viewpoint. The material Dr. Kerr gives would alone form convincing arguments for both sides. There is moreover a reading list suggested at the back of the book and one will note frequent current articles on some phase of this subject. Let open Forum follow.

For any method of discussion used the leader should give out some time before the meeting *catch* questions or statements upon which the members bring their own ideas or the ideas of the study-book. Some such statements as these might be made: "Christianity is not so much disbelieved as ignored"; "Church members today need to feel dismally-minded"; "The modern cults today challenge the Bible story of the cross"; "What did Jesus teach about life?"

A tea-table or similar scene might be arranged for the setting of the discussion thus creating interest by a bit of action. Miss Anti-Church, Miss Indifference, Miss Loyal Church Member are a few characters possible of creation from the well known attitudes described in this chapter.

If you wish to give a pageant combining the idea of citizenship or Americanization with the thought of this chapter, choose one showing the scope and success of The Christian Mission in our country. "Christ in America" is very good.

Chapter VI should be studied with the thought of Evangelism and Consecration uppermost in mind. Scripture reading previous to and as a part of the meeting should be emphasized. Read the passages in the gospels concerning the cross, concerning the crucifixion and on the meaning of the cross as it is referred to throughout the Bible.

Pageants, very impressive for use in this connection would be "The Challenge of the Cross" or one requiring less elaborate preparation, "The Way of the Cross."

"The Way of the Cross".....10c
"The Challenge of the Cross".....25c

Order from Literature Secretary, Mrs. A. J. Randles, 904 Publication Bldg., Pittsburgh, Pa.

A GOOD INVESTMENT

By Miss Ethel Forbes, Pittsburgh, Pa.

A VISIT to our schools in India, Egypt, the Sudan and Ethiopia gives one an opportunity to see all branches of missionary work in operation.

IN THE SUDAN

While visiting in the Khartoum North Boarding School for Girls, a tall black man came into the office endeavoring to place his daughters in school but asking that they be excused from Christian religious training. He said, "I hear you make your students slaves and Christians."

The tactful missionary said, "would you care to visit our schools?"

"I, a man visit your school!"

"You may visit the school rooms, playground and dining room, but not the sleeping quarters."

After the visit, he said, "Could you make my daughters like those girls?"

The missionary answered, "I can give them the same opportunity."

Without the usual argument he paid the fees for his two daughters and made no mention of having them excused from Christian instruction.

He was keen enough to see the difference Christian training made on the girls; he saw happy children, reading, sewing, cooking, playing and caring for the sick; he saw girls being trained to keep house in a model home, that is within the means of a villager to maintain.

These girls carried their Christian training into their homes and neighborhoods.

With the missionary, in charge of the Women's Bible Training School, I visited homes of the girls trained in our boarding school, also homes that had no such training and what difference I saw.

In the one cleanliness and peace, in the other filth, unhappiness and jealousy.

IN EGYPT

While visiting Luxor Boarding School I went with a missionary and several of the girls to a Mohammedan Village where the girls were to teach a Bible lesson from the life of Paul.

The women were not ready for the meeting and the girls went to their homes to invite them.

Several psalms were sung, while we stood in a very much littered up, narrow street. Soon, a group of women came carrying unkempt babies, many of whom had very sore eyes.

The girl who was to be the speaker changed her subject and spoke about the ten virgins.

These women did not need to stretch their imagination to know what it meant to not be ready when the bridegroom came.

I thought, what courage! Could I go and preach Christ to a bigoted people?

We noticed two young lads writing on a board with charcoal and found they were writing the psalms that had been sung and part of the Bible lesson.

The missionary gave them some Arabic tracts. One of them returned asking for tracts for some men sitting on the other side of the wall who liked the story, too.

As I walked back to the school I thought: the task isn't impossible if we could have enough missionaries to train leaders.

I wish I could take you to a non-Christian primary school with its droning, monotonous, unhappy atmosphere and immediately we would go to the Mary Clokey Porter attractive kindergarten with its happy children.

What makes the difference? Jesus Christ, the great teacher.

IN ETHIOPIA

As we traveled to Sayo, Ethiopia, passing hundreds of villages we stopped at Malakal to visit a government hospital.

The doctor told me that he had examined about forty thousand natives and had as many or more to examine.

It is uphill work for a government doctor as the natives hide their sick from him.

He said that he made some headway when he went to a village where there is Christian work as the people do not hide their sick from the doctor.

Another Britisher said, "Why don't you folks send more missionaries into southern Sudan before the Mohammedan gets a stronghold?"

It saddened me to inform him that a reduced budget made it necessary to recall missionaries. He said, "I am sorry to hear that as I have been a neighbor to some of your missionaries in Egypt and they are second to none."

To think that among the many thousands without Christ in southern Sudan, the only Christian work carried on is by our few missionaries at Deleib Hill and Nasir.

In Sayo, one sees a girls' boarding school in the embryo. The girls are taught gardening, sewing, housekeeping and academic subjects. Character training is being carried on through the daily contact with missionaries and Bible lessons.

I visited a home where the wife and mother had some training in one of our mission schools in Egypt.

She was to the best of her ability living the Christian life and her Mohammedan husband respected her.

This young woman was endeavoring to sell, that which is very dear to Egyptian women, her jewelry, so that she might help her husband and family.

IN INDIA

I was much impressed with the cottage plan of the Sangla Hill School in India. Girls were trained in conditions as nearly like the village home as possible.

The project method of teaching seemed suited to these girls.

Classes were held in the garden, on the verandah and in every available place. The girls were studying geography from home-made mud maps.

In each cottage there were nine or ten girls with one as house-mother and the work was divided among them.

One house-mother seemed unable to get the academic subjects but her cottage was on the honor list as she was the best domestic teacher.

I attended the first Old Girls' Day, as they called it at the John and Jane Denham Memorial School at Pathankot and was much interested in listening to the remarks made by the former graduates as we viewed the exhibition of the class work. They seemed to think the students made much more progress than they had done. And why not? The girls in India today do benefit by the courageous steps of these graduates who had blazed the trail for India's womanhood.

As I visited with these girls, in the boarding schools, met them in their church work, social functions and traveled with them to Presbyterial meetings, I learned that they are as teachable and as as lovable as American girls.

Do not think of them as foreigners, rather think of them as sisters in Christ.

I heard them many times thanking God for the missionaries and many remarked to me how much they needed the guidance of the missionaries as they are babes in Christ.

Our prayers and gifts have been well invested and are bringing great returns.

SIMULTANEOUS ANNIVERSARY

A letter to Mrs. McKune, President of the Jubilee Convention
By Mrs. Laura C. McArthur

WE have just returned from the 50th and 75th anniversary celebration we held this evening. It was so much worth while and we are so grateful to you for suggesting it to us that I want to give you some of the details.

The Women's Missionary Society took the responsibility of planning and arranging for the meeting, but invited the congregation to attend, which they did very well. There were about 100 people there. The Women's Missionary Society president asked me to preside, and I asked Miss Kate Hill to lead in one of the prayers, but aside from that the meet was altogether Indian.

Our little Urdu Women's Magazine, that was distributed just before the end of June, contained a history of the W. G. M. S. mostly taken from Miss Wallace's excellent article in *The Women's Missionary Magazine*, also a history of the United Presbyterian Church, for which we received good help from Dr. Rankin's articles in *The United Presbyterian*. There was a program suitable for the occasion, in the Urdu Magazine. It was modelled after a program that had been prepared by Mrs. Mary Clokey Porter for a T. O. service. It was very suitable, for our service was largely thanksgiving to God for all that He has wrought. The histories of the two organizations were given, with a map to illustrate, and there were several prayers of thanksgiving for what had been done and requests for the future. You were especially remembered as you met in Pittsburgh, also.

After we heard what had been done, the pastor of our local congregation told us something of what is yet to be done. He said that in Sargodha city with its 26,761 inhabitants, only 700 are Christians. While in Sargodha district with a population of 821,492, Christians number only 11,294. I am not sure that these figures are quite accurate as I wrote them while he was speaking but they are accurate enough to show that we have yet much land to be possessed.

One of our Indian ministers who has grown white in the service of telling others of the way of life, led in a prayer that I wished the whole U. P. church could have heard. Our coming together was worth while if

for nothing else than for the sake of that prayer.

With a promise to remind us of the time when all the world will come to the feet of the Master, we closed the meeting, praising the Lord that we have been permitted to enter into the labors of those who have gone before, and asking that we may be faithful in what has been given us to do. I felt that we reached a rather high-water mark spiritually, and trust we shall always be better for this occasion.

We missionaries have been meeting daily for prayer for you during the time you have been gathered together in Pittsburgh and are sure that the Lord, who answers so many prayers, has also answered these.

I trust there is a great joy and satisfaction as you look back, not only at these meetings, but at the work of the year when the responsibility has been so largely on your shoulders. I am sure the work of the Lord has taken a forward step this year.

We thank you for the opportunity of joining with you on this great day.

SINGING WOMEN

A Part of the opening Devotional Service at the Jubilee Convention, June 28, 1933, Pittsburgh, Pa.

By Mrs. J. E. Quay, First Vice President, East Palestine, Ohio

THE sixty-eighth Psalm, from which the beautiful theme of our Jubilee Convention was taken, is one peculiarly adapted to a Jubilee Year. It might be likened to a glorious anthem of praise. It was written to commemorate one of the happiest moments in David's life—the bringing of the Ark of the Covenant into Jerusalem.

The Ark, covered though it was within and without with gold, was not valued by the children of Israel for its material worth, but because it was a symbol of the presence of Jehovah, and with its coming Jehovah took up His abode in their midst. Around this Ark clustered hallowed and sacred memories of God's great goodness to them as a people. Hearts were softened and touched by its presence in their midst. The entire psalm is not only permeated throughout with the *joy of privilege* but it is *aglow with gratitude for a great and personal God.*

It is significant also, that in this psalm, David makes three specific references to women. He speaks of God's compassion for the widows and thus reminds us of his great-grandmother Ruth, who said "Thy people shall be my people and thy God, my God"—a woman judged worthy to be placed in the Messianic line and to hand on to David a beautiful heritage of courage, devotion and loyalty. A heritage which causes him pause while in the midst of telling of the march through the wilderness to give all the glory to God for the gift of the word and also to say "The woman that publish the word are a great host." Thus he reminds us that whereas God gave the word the contribution made by the women whose part it was to publish or tell the word, was very great.

Indeed one of the earliest fields of women's work outside the home was in this public singing and praising of God. Through the service of song they had kept the great movements of Israel's history alive and before the people. No doubt much of David's knowledge of God's goodness to the children of Israel had come from this source—from the singing women with their ability to learn the word, for they published it from memory—their ability to feel, to be warm, alive and joyous in the telling of the word; with their ability to share, to give of their talents and strength. Truly these were women possessed of real missionary capacities. And David further says, "The singers went before, the players on instruments followed after, among them were *maidens* playing on timbrels." This reminds us that these young women, with all their hopefulness, eagerness and resiliency of youth, were learning, from the older "Singing Women", the joy of publishing the word, that they were indeed true daughters with missionary possibilities. Even as these "Singing Women" were followed into the tabernacle by the young women so have women all down through the ages continued to pass on the word, and to see their daughters judged worthy to have their hearts opened by the Lord.

Theirs was a great symphony, running as it did the gamut of every human emotion. For they published the word, not only for great victories, when in exultation they cried, "Sing ye unto the Lord for He hath triumphed gloriously"; not alone for feasts and festivals, when they sang, "Give thanks unto God for he is good, His mercy e n d u r e t h forever," they published the word in times of trial, tribulation and depression. Words of encouragement to the weary wilderness travelers, words of fortitude during captivity, words of comfort throughout exile, words of trust amid sorrow—"The Lord is my shepherd, I shall not want."

While the word which they published was not complete in the light of our knowledge, consisting as it did, primarily of the Mosaic laws and the psalms of David, it *was* the word.

If the sixty-eighth psalm is like an anthem with its notes of joy and gratitude for a great and personal God, its tempo is that of a March—a glorious march, God's march to victory. Perhaps this is why it was sung by the Crusaders as they entered Antioch, by Cromwell's soldiers before the battle of Dunbar, by the Hugenots at Dieppe and by our United Presbyterian women throughout this Jubilee year. There is a note of hope and victory about it. God gave the word, and David was permitted to vision for the daughters of Israel and for us, not only God marching through the wilderness, God entering the Promised Land, God enthroned in Zion, but to prophesy God ascended on high, before whom all nations shall come to worship and adore.

The theme of this song sung in the tabernacle of old, is the same theme that inspires our faith today. "He that is our God, is the God of salvation." Truly "the God of Israel is He that giveth strength and power unto His people."

In the light of our knowledge and blessed privilege, may we, as members of The Women's Missionary So-

ciety be "Singing Women." If the way seems at times to be a wilderness, if we feel captives in the force of circumstances, if sorrow seems to be our lot, may we like the women of old, obey the words, "Ascribe ye strength unto God", and continue to sing. May we know that we are never alone, that there is One who travels in the road with us. If at times we pause, discouraged, in this missionary task of ours, to say as did the daughters of old, "How can we sing the Lord's song in a strange land," may we press forward, worthy to march with Him, the march of Victory. May He indeed find us to be "Singing Women," possessed of real missionary zeal, that "the Redeemer's name be sung through every land, by every tongue."

In this time of stress and strain may it be said of us "The Women who publish the tidings are a great host."

GOD AND PROSPERITY

By W. M. Czamanske

With all the sudden changes wrought
Throughout the world to cause dismay,
God has not changed.
Meseems it was but yesterday
When countless people vainly thought
That earthly things,
Like gold and silver, had no wings
To fly away
And nothing ever could disturb
Prosperity.

The deep distress we see today
Cannot be laid at Heaven's door;
God has not changed.
Man grumbled with iniquity,
And as a horseleech cried for more.
He had no place
For God and His redeeming grace!
No time to pray!
And by himself he hoped to reap
Prosperity.

Amid the crash of earthly things
The flight of fortunes in an hour,
God has not changed.
He still is on His throne of power,
The Lord of lords and King of kings,
The same today,
In troublous times, as yesterday.
To Him we pray
"Revive us once again and send
Prosperity!"

—Sunday School Times.

FOREIGN CORRESPONDENCE

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

"THE REAL RELIGION"

Aurel A. Porter, Sialkot, India

WHEN I looked out the morning of March nineteenth I saw dark storm clouds. "Oh, dear," thought I, "no one will come to our meeting." It had rained the day before and we needed sunshine to dry our streets and encourage our Indian friends to come out.

The idea for this meeting had its start in a suggestion we received from the head of the "Ahmedia" movement here in Sialkot. During Evangelistic week Rakhil Samdhu, Mrs. Hakim Din and I just happened in on a most interesting Ahmedia meeting. (The Ahmedias are a very zealous reform sect of the Mohammedans.) We, in the midst of our Evangelistic week found them planning theirs! They were enlisting women to go to the homes of their non-Mohammedan friends to tell of the blessings of Mohammedanism. They were also to urge their Christian and Hindu friends to come to a meeting to be held the next week. We of course were invited to the meeting. Several times the speaker had said we should all be willing to get together and learn of the blessings of other religions. "It's such a fine idea," I said, "this of sharing one's blessings. Of course we will be given an opportunity to tell ours." Immediately her face which had been so smiling became a mask. "You see," she hastened to explain, "our meeting is all planned for and is already too long." We later quite agreed with her when we had sat through three hours of speech-making and tract reading. Our patience was rewarded, however, for we were given a chance to speak for ten minutes — a marvelous opportunity. "But that's another story, Best Beloved." I started to tell of the challenge. "Why don't you folks," she continued, "have a meeting and invite us. We shall be glad to come."

THE CHALLENGE

So that, you see, was how our meeting came to be. It was suggested by the leader of the movement which is most bitterly opposed to Christianity. We accepted the challenge. We asked Mrs. Samuel to be chief speaker and set the day for Sabbath, two weeks later.

Through the day we had alternate showers and sunshine. The meeting was set for three. At two it settled down to a steady rain. Our hopes were shattered for one thing India does **not** do is to go out in the rain. It isn't even considered. Anything less than a wedding is automatically cancelled if it rains. We consoled ourselves with the fact that a number of the Christians had gathered — some of them have fallen into our peculiar habits of not paying much attention to the rain.—And there were a number of the non-Christian relatives of patients in the Memorial Hospital (where the meeting was being held).

At three we began to sing and just at three the sun came out. We sang on, hoping against hope some might brave the mud and come. We were rewarded. At four when Mrs. Samuel began to speak there must have been fifty, Mohammedan women, among them our friend of the Ahmedia meeting. I saw one Hindu woman, the daughter-in-law of the largest manufacturer of the city.

THE ANSWER

I wish I could tell you of Mrs. Samuel's speech. She explained the way of salvation in the clearest, most interesting and comprehensive way. She didn't seem to leave out anything that was necessary and

she told it using the most homey of illustrations which brought it right down to the experience of the women. You who have heard Mrs. Samuel talk will understand what I mean. She talked for a full hour and yet had everyone with her the whole time. I didn't suppose it could be done—for Indian women to sit through an hour's sermon and what's more, keep their children quiet for that length of time. She not only gave the teaching of salvation but told how she had tested it and found it true in her own life. I heard a number of wistful sighs as she sat down.

After that Mrs. Abdul Salaam, the Ahmedia leader, started a harangue. For a moment I feared for the peace of the meeting. But I had no need to worry. Mrs. Samuel replied. She said she never argued—that in a debate of words she always acknowledged herself defeated before beginning. "For a debate," she said, "never wins the heart; and these things of which I speak are things of the heart." I will say for Mrs. Abdul Salaam that she sat down graciously and with a smile.

At tea afterwards in the Hospital bungalow the Hindu woman admitted to Mrs. Samuel that the Christians have the real religion. She hoped we would have more of such meetings. So we felt that the meeting had been very much worth while even though only a few came. Perhaps it was better so. For certainly those who came were the ones who were really interested.

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

DELTA CAR AND MOSLEM PILGRIMAGES

By Miss Minnehaha Finney, Tanta, Egypt

I HAVE been out on the Delta Car for several weeks and I have visited seventeen villages. I hope to visit as many more within the next month.

My aim has been to visit all the families of the scattering Christians in these Moslem villages giving them a message of Christian encouragement and reminding them of the fact that we have a powerful Saviour in the person of Jesus Christ, able and willing to strengthen all those cut off from the ordinary means of grace. These scattered Christians living in these Islamic villages are their only witness to Christianity and only too often their witness is the very opposite to what it should be. Incidentally, many Moslems are reached in our visits to these scattered Christians for they always flock in to hear what is being said and we are not slow in using the opportunity thus given to us. It is my experience that in this way we reach more Moslems than by going to them directly, generally speaking, and then we have the advantage of eliminating all cause for a disturbance.

Without an exception, we have been well received everywhere and in many places the Omdahs (or village chiefs) who are generally Moslem have invited us into their homes. In all these villages I visit along the line of the Delta Light Railway, I know of only one Omdah (village chief) who is a Christian. In one or two other villages where there are a large number of Christians there are two Village Chiefs, one for the Moslems and one for the Christians.

This Province of one and one-half million people is noted for the number and importance of its Moslem Shrines to which the Moslems make pilgrimages. During this past month there have been three big pilgrimages to three of the most important of these holy shrines. The first one visited is Seyyid-el-Bedawie in Tanta, then from there the pilgrims come to Sheikh-el-Bissiunie

here at Bissiun, and then on after that to Dessuk to visit the tomb of Ibrahim-ed-Dessukie, a very holy shrine in the eyes of Moslems which is visited by thousands and thousands of Moslem pilgrims. As I write an excursion train has just passed well loaded with pilgrims, sitting or lying in open flat freight cars, returning from their pilgrimage as today is the last day. They are a tired looking set sitting there in the hot sun. Train after train is passing by. In one train I counted nine flat cars loaded with human freight.

A peasant, the other day at a station where we happened to be, had brought a calf to ship off to market and was at a loss where to put his calf as looking at the train he saw all the freight cars loaded with pilgrims. What did he do? He took his calf by the tail and another peasant took the calf by the ears and loaded him on a freight car right into the midst of the squatting pilgrims and jumped in after his calf. No doubt, they reached their destination all right. We were going the other direction so didn't see them again.

This morning a weary looking old woman got off the train of flat cars and walking past my little Delta Car house standing on the railway siding, was mumbling something and my boy servant said, "Hear, she is cursing the father and the grandfather and all the ancestors of old Sheikh Ibrahim-ed-Dessukie! I make the guess her money was stolen," wisely conjectured my Moslem boy servant who himself had wanted to go on the pilgrimage but concluded to save his money as he is going to be married soon.

Poor weary, pilgrims! How they need the Savior who only can satisfy all their wants and needs! How we long to be endued with all power so as to be able to tell them all of the only Savior! I ask you in closing to remember these pilgrims in your prayers.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

THE JEAN R. ORR MEMORIAL HOSPITAL

By Elizabeth McKibben, R.N.

IN America there is a saying "that it is cheaper to move than to pay rent." That is not why we moved. No, we moved because "The Jean R. Orr Memorial Hospital" was ready to be occupied. Unless you had seen and worked in the old building you really would not be able to appreciate our joy when the time came to move. Yes, we had a building and it had a metal roof, but that did not mean much; it did not do its duty and so over each bed was placed a piece of iron roofing. This protected the beds but did not make the wards look very beautiful. The building was small and was not built for a hospital to begin with.

At first there were no wards and they were made by putting iron roofing around the veranda. This made a nice place for hot packs whether the patient needed them or not. Then the operating room was on the second floor and since we had no elevator the patients had to be carried up stairs by the servants. Carrying a patient up and down stairs is none too good for the patient nor the nice stitching that the Doctor has done. Since the operating room was directly beneath the corrugated iron roofing the Surgeon, Anaesthetist and nurse frequently had to work with sun helmets on. The clinic room was none too light especially for giving injections into the vein. The floors on the first floor were brick and they were not the nice brick floors one finds in America. It was only answer to prayer that some of us were not laid up with a bad sprain. Much more could be said about our former hospital, but we will only

say that we were thankful to have had the former building and we give thanks for the good we were permitted to do in it.

Our hearts were very glad when the news came that money was on hand to build a new hospital. Many things held up the work on the new building. The "father of the bricks" (the Greek man who makes the bricks) held up the work very much, first by refusing to make the bricks, then, when he had our order ready by selling them to some of his friends. The orders were sent to America and Europe but unless the goods arrived in Khartoum in time for the boat season they had to remain in Khartoum until the following June.

We were all happy when Mr. West announced that the south wing could be occupied any time after the middle of April, 1933. Doctor Bergsma and family arrived in Sayo April 17th. On April 19th we began to move things into the new building. Men carried boxes, bags and all sorts of funny looking things on their heads and in their arms. The clinic kept on going as if nothing were happening until Thursday at noon, then we closed until Saturday. You should have seen the dust of our ox team. The oxen were hitched to a cart and the cart was loaded to its capacity. By Thursday night every thing that was important in the old building had been moved. That was only a small amount of the work when one looked at the new hospital and saw all the things lying everywhere. I have never seen a Jig Saw Puzzle but the new hospital looked like my idea of one. We did not have clinic Friday but tried rather to get order out of chaos. By Friday night we had the South wing in order and the place ready to begin work.

April 22nd will be the red letter day for "The Jean R. Orr Memorial Hospital." We had a good clinic. No doubt some of the people came to see if we were giving any thing away, others to see what this wonderful building looked like inside. We admitted our first patient that day. She was called "Fancy." And she looked **fancy** from being hit over the head by her husband. He used a club and he did a thorough job. All one could see of her eyes was the place where they were supposed to be. Her lips were so swollen that she could hardly move them. She died the following Friday with forgiveness in her heart for the man who had caused her death. A baby boy arrived at the hospital Monday morning. He helped us celebrate our opening with his husky lungs. We had a major operation and many injections, besides the usual run of patients making our first week in the new hospital a busy one.

I cannot tell you what great joy is mine now that we are actually in our new building. It seems too good to be true. We have everything that one could want in this new building. Plenty of light, large sunny wards for our patients and private rooms for those who wish to be alone. Oh no, it is not equipped as yet, we are still using our empty boxes for bed-side tables and our soap box on legs for our new babies. We have only eleven beds and when they are full we use the stretcher. We usually have a full house and our patients seem to think that the hospital is a pretty good place to stay. We cannot let them tarry long; we have to have their beds for other patients so they must must move on. I do not blame them much for wanting to stay.

Being the nurse I can not adequately put on paper what "The New Jean R. Orr Memorial Hospital" has meant to me. But this I know, that it will mean relief from suffering, surcease from pain, recovery from disease, and finding of eternal salvation for their sin-sick souls, to many of the poor Gallas of Sayo province.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

MAGAZINE MONTH

October is MAGAZINE MONTH. For many years a special effort has been made during October, to increase the circulation of THE WOMENS MISSIONARY MAGAZINE.

This year as never before we need to try to retrieve the losses of the past few months. This can be done only through the co-operation of local Literature Secretaries. We ask these faithful helpers to make every effort to secure the renewal of every expiring subscription and to make a special canvas of the membership of all societies for new subscriptions.

A very fertile field for this canvas is among the Young Women's Societies. The young women must soon take over the responsibilities of the WGMS. To them will be entrusted the work that has been built up through the past fifty years. They above all others should become familiar with the fields, the organization, the work and the workers. In no way can they have all the needed information except by a constant perusal of our official Magazine.

May we count on you, Literature Secretaries, to present the claims of THE WOMENS MISSIONARY MAGAZINE to every member of your societies during the month of October?

* * *

A CREED FOR MISSIONARY SOCIETIES

1. We believe that we are co-workers together with God.

2. We believe that there should be a missionary society in every church organization.

3. We believe the church is a missionary organization, therefore every member should be a member of the missionary society also.

4. We believe that our Lord expects both men and women to do their part in the spreading of the gospel, as his instruction was to "go," "tell."

5. We believe this responsibility should rest equally upon all Christians, not upon a small portion.

6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges, and free-will offerings.

7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be informed in regard to the needs of the fields and the results already accomplished.

8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them; also other literature on missions.

9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.

10. We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.

—By Mary A. Vale, in The Home Mission Monthly.

* * *

THE PROGRAM OF THE CHURCH

Attention was called last month to the Program of the United Presbyterian Church for 1933 and 1934, and the call for Presbyterial Prayer Conferences. Doubtless in most of our Presbyterials these Prayer Retreats were held during the month of September in compliance with the suggested plan.

For the weeks between October 15 and December 24, Church Attendance, Soul Winning and Community Responsibility are emphasized. The Objectives are:

I. To help build up our church services:

1. By persuading all members to attend church regularly.

2. By continually inviting others in the community to attend.

II. To recapture for our Church the Apostolic zeal for Evangelism which will result in again adding to the Church daily such as are being saved:

1. By interesting all members in the salvation of the lost.

2. By helping to train them in the art of soul-winning.

III. To carry the love and personal service of Jesus to the needy ones of the community.

In order to help us to bind ourselves to this task a Covenant Card has been prepared which will be put into the hands of church members for signature.

I DO HEREBY COVENANT WITH GOD AND WITH MY FELLOW UNITED PRESBYTERIANS AS FOLLOWS:

1. To spend a portion of each day in Bible study and prayer.

2. To attend at least one regular service in my church each Sabbath unless providentially hindered from doing so.

3. To make it the rule of my life to perform each day some helpful service for others in the name and for the honor of my Savior.

There is nothing new either in the program or the covenant. These are the vows we took upon ourselves when we united with the church. It will refresh our memories and strengthen and help others, if we sign this covenant card. May every member of the church enter wholeheartedly into the program of the church that there may be a spiritual quickening among us.

* * *

THIS GRACE ALSO

By John E. Simpson, D.D.,
North Park United Presbyterian Church, Buffalo, N. Y.
Order from Board of Publication, 209 Ninth St., Pittsburgh, Pa.
Paper 60c; cloth $1.00

This Grace Also is a new and refreshing discussion of the subject of Stewardship by one of our own United Presbyterian pastors. It presents the Biblical background, shows how giving is an essential part of worship and how it is related to world evangelism. The giving of the tithe, as commanded by God in the Old Testament church leads up to the personal question which every conscientious Christian must ask himself, "What shall I, as a member of the body of Christ, give?" The illustrations of the "Princely Givers" make one desire to "Abound in this Grace Also" and to give himself rich.

We wish that every United Presbyterian might have access to this little volume. The principles set forth in this book, if followed, would revolutionize some of our present methods and would solve the financial problems of local congregations and of the boards of the church. Moreover they would open the windows of heaven and the outpoured blessing would be so great that there would "not be room enough to receive it." Why not try God's method?

* * *

Mrs. Edgar B. Murdock, Statistical and Efficiency Secretary, calls attention to an error on page 730 of the July Magazine. The paragraph which reads: "The Efficiency Banner went to Los Angeles Women's Missionary Society," should read: "The Efficiency Banner went to Cleveland Presbyterial Women's Missionary Society."

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

BRING AN OFFERING AND COME

AN INVITATION TO PRAISE MEETINGS

By Julia H. Johnston

Bring an offering and come with rejoicing,
Come, wearing the Garment of Praise,
And bow at the feet of the Master,
A jubilant anthem to raise.

The day is a day of thanksgiving,
For mercies and gifts ever new,
Come, number your manifold blessings,
Can you say they are trifling or few?

The crown of your womanhood wearing,
Come up to His courts with a song;
Who gave you the coronet royal?
Who lifted from sorrow and wrong?

Behold the sad sisterhood groping
In ignorance, darkness, and woe;
Were you with these souls to change places,
What would you that they should bestow?

Then remember the Rule that is Golden,
Bethink you of all that you owe,
And here let your cup of thanksgiving
Bless others, with joy's overflow.

THE THANK-OFFERING

What It Is—What It Does

1. What Is a Thank-Offering?

A Thank-Offering is an expression of our gratitude to God the Giver of all our gifts.

2. What Is the Purpose of the Thank-Offering Department?

To develop the grace of grateful giving. Our Thank-Offering Boxes are constant reminders of His goodness to us and should be kept in sight. A thank-offering is not a payment for blessings but our "Thank-you" to Him.

3. How Is the Thank-Offering Given?

God's blessings to us are daily and we should express our gratitude by daily gifts placed in our little blessing boxes. These accumulated gifts are presented once each year in our Ingathering service.

4. How Is the Thank-Offering Disbursed?

As soon as the Thank-Offering is received by the General Treasurer it is deposited and remains in the banks until it is distributed to the different missionary departments the first Tuesday of June. It is disbursed each year in proportion to the needs of the Departments.

The interest accruing until the Thank-Offering is disbursed goes to the Contingent Fund, paying for printing and supplies of the Department and aiding in the general expenses of administration.

The Thank-Offering has a large part in the work of the Women's General Missionary Society. It helps to carry forward, with God's blessing, the work in India, Egypt, Sudan and Ethiopia. It makes possible the developing of opportunities among the Mountain people and the Negroes. Not only training the mind and hands that these people may be useful members of society but leading men and women, boys and girls to know Jesus Christ as their personal Savior.

The stalwart Indians too, in the reservations assigned to our church are hearing the story of Jesus and His love for them. The Thank-Offering has helped to provide faithful messengers. A part each year is placed in Ministerial Fund and quietly disbursed to God's servants or their families, at a time of real need. This Fund has brought comfort and care in sickness and suffering. The Parsonage Fund receives an amount each year to aid its work.

5. What Funds Are Part of the Thank-Offering?

The Life Directorship $300, the Senior Life Membership $25, and The Junior Life Membership $10, are a part of the Thank-Offering.

The first Senior Life Membership was that of Mrs. Mary Bruce, received in 1886. From the beginning the Board has felt that this fund should be a special fund, not to be used to meet current expenses, but to be held for some specially needed object which the Lord in His providence would indicate and which could not be provided for out of the regular funds. As the money accumulated it was invested and the accruing interest helped to still further increase the fund. The leaflet "Life Memberships" written by Mrs. J. B. Hill will tell of God's leading and the special work accomplished by this fund. The buying of property in Tanta, Egypt, for the girls school, also later money from both Senior and Junior Life Membership funds helped in the building of that splendid memorial to our beloved Thank-Offering Secretary Mrs. Mary Clokey Porter. Again these funds were needed to enlarge and equip Tanta Hospital.

The first Junior Life Membership was received in 1904. As soon as this fund amounted to three hundred and fifty dollars it was applied to the endowment of a child's bed in Jhelum Hospital. The following year three beds in Sialkot Hospital were endowed at three hundred and fifty dollars each and one in the Jubilee Hospital Henderson, N. C., for fifty dollars. Two years the Junior Life Membership fees were given to the purchasing of an X-ray machine for the Tanta Hospital. In 1920 this same fund was designated to equip and permanently maintain a kindergarten in the Mary Clokey Porter school in Tanta.

In 1926 the Junior Life Membership fees were used for the erection of the splendid school building at Ezel, Ky.

In the fall of 1930 the Board decided to use the Senior Life Membership Fund, as far as necessary, in the erection of the much needed hospital at Sialkot, India, and $23,500.00 of this fund has been sent to the field for this purpose.

The first Life Director was Mrs. Catherine MacDanel in 1917. The leaflet on this subject written by Mrs. H. C. Campbell will tell the beautiful story of the beginnings of this fund and the building of the church at Frenchburg, Ky.

6. What Has Been Accomplished by the Thank-Offering?

During the forty-five years of our thank-offerings $3,393,632.20 has gone into the great work of carrying the light of Jesus Christ to the needy at home and abroad. We praise God for this money but greater still is the blessing received by the women and children as they presented to Him their thank-offerings. The reflex influence of the practice of saying "Thank You" daily to Him can never be computed.

Let us praise God for the work He has accomplished by the Thank-Offering and pray for His richest blessing upon the givers as they express their gratitude by their gifts.

During our Jubilee year we have reviewed the work in the different fields as carried on by the Women's General Missionary Society. The Thank-Offering has had a large part each year in the missionary work of all Departments. In this issue of the Magazine we are presenting a history of the Mary Clokey Porter Girls' Boarding School, Tanta, Egypt. The Thank-Offering has had an important part in purchasing the site, erecting the building and maintaining a part of the work. $21,100.00 of Life Membership Fund was used in the purchase of property for the School; $61,000.00 of Thank-Offering was spent in the erection of the building. The Junior Life Membership Fund of 1920 was designated to equip and permanently maintain a kindergarten department in this School. $9,570.00 from the Junior Life Memberships was given; $2,570.00 of this amount was used in connection with the building and furnishing of that department and $7,000.00 has been invested and the income is used to maintain it. We are happy to present this picture of the Thank-Offering at work for the womanhood of Egypt.

SENIOR LIFE MEMBERS
$25.00 Each

June 1, 1933 to July 1, 1933

Mary Elder, Pattersonville, N. Y.—By her aunt, Ella Gordon, India.

Mrs. Max Elder, Pattersonville, N. Y.—By her aunt, Ella Gordon, India.

Mrs. Sarah J. Pollock, In Memoriam—By her daughter, Mrs. Alvin Campbell.

Wilda McKeown, Stronghurst, Ill.—By the Martha Mission Circle.

THE MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL

By Miss Carol McMillan, Tanta, Egypt

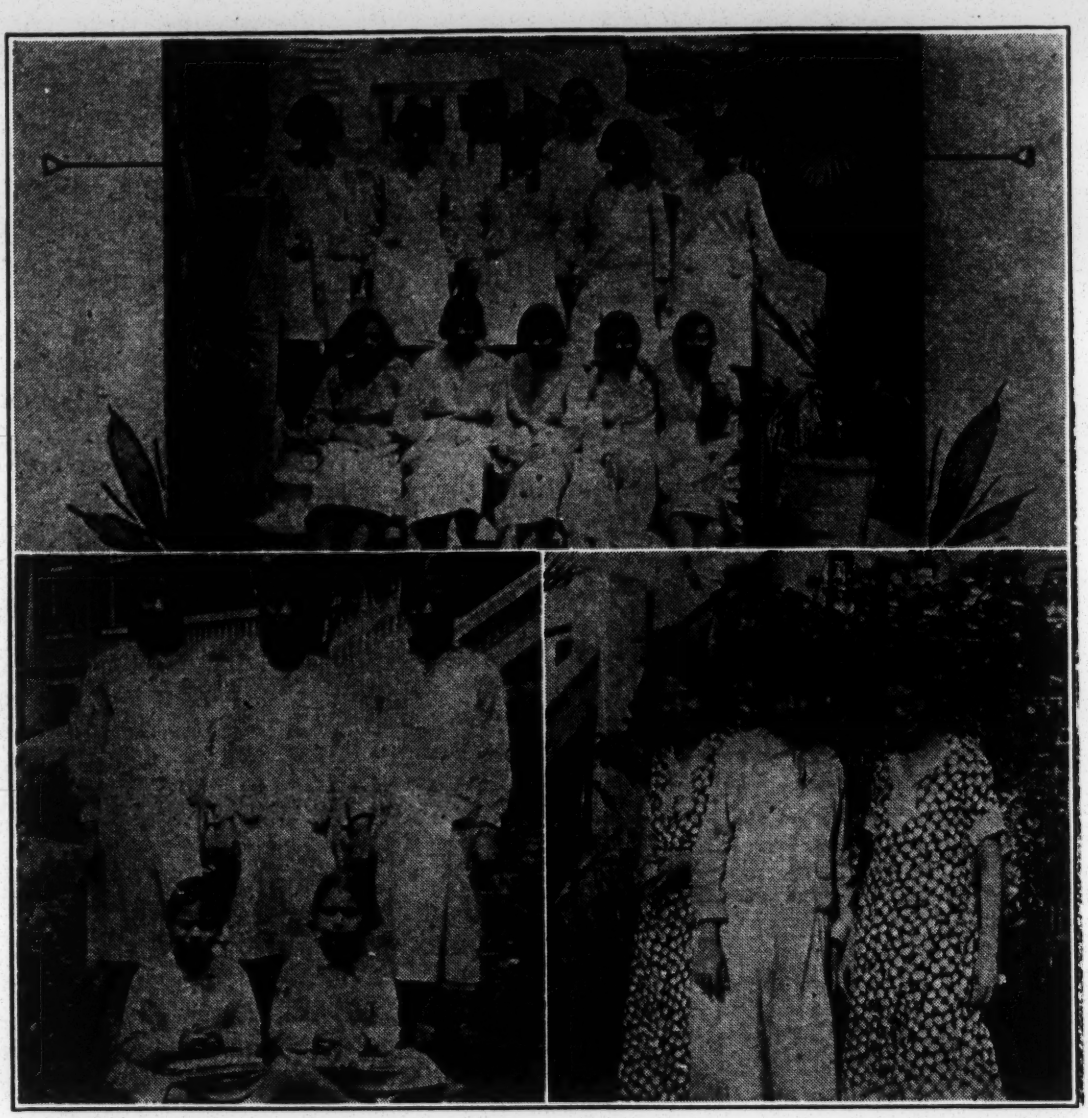
Mrs. J. Kelly Giffen, Founder of the Mary Clokey Porter School for Girls, Tanta, Egypt. Mrs. Giffen gave 19 years of service to the girls and women of Egypt and 32 years to the girls and women of The Sudan.

In the year 1893, just 40 years ago, Dr. and Mrs. J. Kelly Giffen opened up mission work in Tanta. Among their efforts to reach the people with the gospel message, was the opening of a school for girls. Mrs. Giffen not only directed the school, but taught English in it, and so efficiently that to this day, many who were her pupils speak it with fluency. This was the beginning of the "Mary Clokey Porter Girls' Boarding School."

In 1909, the Women's Board took over the support of the school and a small boarding department was opened with the desire that an opportunity for a Christian education might be provided for some of the overwhelming number of girls in this great district who otherwise would grow up in ignorance and with no knowledge of Christ. The total dormitory space was 16 single beds, but at one time there were 22 girls in them. During the time spent in that building, the attendance steadily increased until girls were turned away from both day school and boarding department at the opening of every school term and the whole building was utilized from roof to basement.

When Mrs. Campbell and Mrs. Hill visited the mission fields in 1911, the desirability of a property for the school was presented to them. They were unable to promise anything. Prayer was being made that funds might be found for land and building. About that time, Dr. W. M. Anderson of the Foreign Board and Mrs. Anderson visited Egypt and when in Tanta, were taken to some celebration in connection with El Sayyed El Bedawi mosque. They were deeply impressed with the appalling spiritual need of the people and their interest led later to a gift of $1,000.00 known as the "Virginia M. Haney Memorial Fund" to help forward the project of a school property. Not long after the return of Mrs. Campbell and Mrs. Hill from their visit, word came that the Women's Board had decided to use a fund of $15,000 of life membership money to purchase a site for the school. I well remember the thrill of joy and the sense of deep gratitude that filled our hearts at this wonderful news. Dr. J. Kruidenier set about the purchase of a plot and in 1913 it was completed and the deed made out in the name of the Women's Board. This site was within a block of the business center of the city. The Rev. W. R. Coventry was appointed to draw up plans for a school building.

In the meantime, the Women's Board under the leadership of Mrs. Mary Clokey Porter was carrying on a campaign to raise $50,000 which was the estimated cost of the building. A financial pyramid was built by life membership gifts and the capstone of it was completed



SOME OF THE GIRLS IN THE MARY CLOKEY PORTER SCHOOL,

TANTA, EGYPT

1. (Above)—The first regular class to go up for the government primary examination after the school had changed its work in Arabic to that of the government program, June 1933.

2. (Right)—Some Moslem girls who come from a large village which in a few years will form a part of Tanta. It is about a half mile north of our school. We have been very glad to get this beginning of pupils from that almost wholly Moslem village. These girls have been with us several years and seem to be very fond of the school.

3. (Left)—Three sisters in our school. They are the third generation of Evangelical Christians. The two with spotted dresses have been teachers in our school for several years. All three have spent their whole school life as boarders in our school.

just before the W. G. M. S. Convention which met in Philadelphia in 1914, Mrs. Porter making the joyful announcement of it at that meeting. Plans were made to begin the building in a few months.

In 1920, the Women's Board decided that the new building would be a fitting memorial to Mrs. Porter, who had labored so efficiently in securing the fund for its erection. From that time, the school has been proud to bear the name of this great leader in women's work, not only in our own church, but in others.

In that same year, the Juniors of the church gave $10,000 for the erection and maintenance of a kindergarten department. In this country where ignorance and superstition have wrought such havoc in the life and wellbeing of little children, a more fitting gift from the children of the home church to the children of Egypt could not have been made.

The Rev. F. D. Henderson was appointed to draw up plans for the building for the new site. These were submitted to Mr. J. L. Beatty of Pittsburgh and in 1923, the blue prints were made. The post-war boom had sent prices soaring so that the original sum of $50,000 for the erection of the building were insufficient. The Mission Association decided to assign from the New World Movement funds provided by the Women's Board, an additional $50,000 for the school building. After many trying delays from one source and another, the foundation of the building was laid in December of 1924. In February of 1925, the mason work on the superstructure was begun and the work of the building went forward to completion in October of 1926.

The school year of 1925-1926 was the "moving year" of the school. In July of 1925, it removed from the rented property where it had been for 16 years, to the Foreign Board residence and the Women's Board Community Center building where it occupied the lower floor of the two buildings. In May of 1926, it removed to its new home which was sufficiently completed for the day school to carry on its work in it. The boarding school had been dropped for that school year. On May 5th the school began work in the splendid new plant. On September 10th the official dedication was held. It was a most joyful occasion and marked a new epoch in the history of the school. We wish to make grateful acknowledgement of the generosity of the Women's Board in providing equipment for the building. We have not words to express the gratitude that we feel toward them for their readiness to provide everything to make this institution first class in every respect. Seven years of work have now been completed in it. The arrangements and accommodations have proved to be most admirably adapted to meet the needs of the school both now and for all future time. Those who have been privileged to live and work here have counted themselves highly favored.

This article would be wholly incomplete without a word about the place which prayer has had in all the history of the school. Each new development has come as a direct answer to prayer from our great God. Sometimes the answer seemed long in coming. At other times, our faith was rebuked by the promptness of the answer. Many times He has opened the way when we did not know to ask for it and always He has given the assurance of His leading. We praise and thank Him for His manifold loving kindness.

The Mary Clokey Porter Girls' Boarding School stands as a monument to the love for Christ of the women and children of the home church. God grant that it may be used to the utmost to glorify Him in the hearts and lives of all those who come under its influence.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.

3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Three new societies are presented to you at this time. No doubt there are others that are ready to make announcement of their intention to be active participants in this line of work. If so, please do not hesitate to make your fulfilled intentions known. The new societies are as follows:

Argyle Presbyterial—Cambridge Aural Foster Circle—15 members—President, Edna Skellie.

Arkansas Valley Presbyterial—Jetmore Wo-He-Lo society—10 members—President, Hazel Jones.

Ohio First Presbyterial—1st Dayton Florence Mabon Circle—20 members—President, Myra McKnight, 604 St. Nicholas Ave., Dayton, Ohio.

The correspondent for the Jetmore society added an explanation on the name Wo-He-Lo. The first syllable is an abbreviation for the word, **work**; the second for **health**; the third for **love.** No doubt if these elements are properly related, there will be a good working society.

PRESBYTERIAL RALLY

Arkansas Valley is the first one this year to report a rally. The secretary urged such a gathering as early as last spring and suggested that it might follow the General Convention. The rally was held at Pretty Prairie, Kansas, on August 10, with a group numbering about fifty, thirty-two being out-of-town delegates.

Pretty Prairie was in the mood to be hospitable, two young women having been delegates to Pittsburgh meetings, one at the Jubilee and the other at the Y. P. C. U. gathering.

Those of you who are familiar with the distance as it is to be reckoned in the west know that people have to travel far to church meetings. Seven of the eleven Y. W. societies came to the rally. All enjoyed the fine reports given by the delegates. Other features on the program were the devotional part, the roll call and a discussion on the Standard of Efficiency and the 10-Points, a member of one society telling how her society succeeded in earning high rating. The secretary says that the presbyterial has almost conquered No. 1 in the 10-Points—having a society in every congregation; at least in those congregations with ninety or more members. Then the societies expect to "start in earnest on the remaining nine." Is this not a fine spirit? Will your presbyterial endeavor to make as good a record?

The program closed in a season of prayer. To top off the day, an hour of fellowship was held after which all sat down to a bountiful picnic supper. It was a time of "refreshing" and "refreshment." May the rally idea permeate every presbyterial.

THAT SPECIAL WORK

You have probably read of the illness of the matron of the dormitory at the Frenchburg school, Mrs.

Pollock. It was with real regret that her resignation had to be accepted. She was spoken of as a real housemother, one so capable of directing the minds and hearts of those under her care. Our best wishes for a speedy recovery to health and strength for Mrs. Pollock.

Since this position of matron is allotted to the Young Women's societies as a special support object, a new name appears at the head of the Department for the year just opening, that of Mrs. Hazel Birnbach. The work is entirely new to her, but with the members of the Young Women's societies behind her, upholding her in thought and prayer, she should succeed. A work which is largely discipline requires much consecration and tact. Firmness is most essential on the part of the matron. Obedience on the part of the student is imperative. No community can succeed by permitting every one her own way unless each one chooses to do the right thing. While young people may openly object to obedience, they inwardly resent weakness on the part of a teacher. True popularity with young people is by being true to them even though correction must come now and again.

Readers, think about this new matron in this job which is never easy, but in which one may be a blessing and also receive one. Welcome Mrs. Birnbach!

LOOKING AHEAD

Due credit is usually given to the forward-looking person. Not so many people can be listed in this class. The type is rather unusual. Magazines and papers in lauding certain individuals, high in finance or philanthropy or outstanding in literary ability or famous for some other reason, call attention to the reason or reasons for their success. **They are forward-looking, far-far-sighted.**

Nor do these magazines withhold praise from the church, whether it be in regard to the pulpit, promoters at the home base or missionaries doing outstanding work. Several of our own missionaries have been decorated for the service rendered in their special capacities, receiving medals. These all honored their professions. They looked ahead. They were not circumscribed by mere detail or plan of man. They worked in the present but kept their eyes focused on the future. They thought of others as well as for what they might be able to accomplish if they persevered.

Many lose out because they see only the day in which they live. Material things loom high. Returns must come quickly or they lose confidence in the project. **Sight,** not **faith,** is magnified. A young man was making his first run as fireman on a big freight engine. It was a tough job. The grade was long and steep and the train heavy. It required almost constant effort on his part to keep the hungry monster satisfied with coal. The shovel was scarcely out of his hand, lifting its burden of black diamonds. As the hours passed, he grew more weary as well as more disgruntled. He could see nothing ahead of him in life but an open engine mouth, a shovel and dirty, black coal! How his back ached! How weary were his hands! He made up his mind right then that he was through with that job!

The engineer tried to encourage him, telling him that down grade and homeward bound he would have little to do, but to no avail! The young man could not foresee that ahead lay less physical labor, possible promotion, increased pay check and, in time, honorable retirement with remuneration.

How like this young man we are prone to become! Our eyes become glued to the present with its attractions or troubles. We cannot look up or ahead. Our advancement is checked if not entirely curtailed. We become mere time-servers, vis-

ionless as to the best that life affords.

Does the missionary society interest lag? The members, at least some of them, are responsible. No future for the organization is expected. The thought, expressed or unexpressed, is — "We shall make a start. Perhaps we may not succeed." Difficulties arise. Money is scarce. Some show disinterest. Then comes the ultimatum,— "What's the use to try?"—and the organization ceases to exist. As if money were the only purpose of such an organization!

Many groups start out hopefully but soon enthusiasm begins to wane, the newness has worn off, principally because the look ahead to a time of usefulness was fleeting or never existed.

Regret is felt when a society chooses as a name that of a pioneer, at home or abroad, or perhaps that of a missionary in the midst of life's usefulness and promptly begins to clip his influence with that particular church community by fizzling out! If a society does not expect to honor such a name, it should not couple it with disaster.

It can be safely said that under usual circumstances, if the members of a missionary society could but see ahead some possible result of their efforts such as brightened lives for children and women among the underprivileged of earth, health restored to multitudes or souls saved, they would not give up on the **up-grade** as did the young fireman. Work does not kill. Indifference does.

Those who look ahead are not seeking easy jobs nor are they mere money-chasers, piling up gold for selfish purpose or pleasure-seekers vainly looking for the pot of gold at the end of the rainbow. Those who look ahead permit of no such handicap which would "keep them from giving their best to the world." Work on. Live on.

METHODS

You have read from time to time concerning the make-up of society programs. Usually there is mention of a place for the Thank-Offering but no special mention of **how** the meeting was carried out. Mrs. Haidee Ewing Rankin gives a short account of the service held in her church last fall. You may wish for some such suggestion.

"It was a candle lighting service —'Jesus the Light of the World.' Three candles, **Faith-Hope-Love,** naturally culminated in **Service.** A large candle for America, smaller ones growing dim, represented our mission fields, etc. Then for the gathering of the offering, instead of 'pass the basket,' I asked each person in the congregation to place a gift at the base of the Service candle, a gift of money or a pledge for the gift of more time, more thought, more cooperation in congregational plans, prayer, etc., each giver to stand a moment with bowed head. It seems that every man, woman and child made an offering of some kind. For the closing, about twenty young women came forward carrying candles and Bibles and stood with bowed heads in front of the standing congregation while a solo was sung, 'Take my life and let it be consecrated, Lord, to thee.' The service closed with the benediction. If the spirit that seemed apparent continues, it will mean eventually more than monetary gifts as much as they are needed today."

Under the title of "The Inspiration," the account of another Thank-Offering service is here given. This contribution was sent in after the meeting of last fall, Dr. Davidson taking an active part in it. As you have probably read in the church papers, Dr. Davidson was called Home very recently. It is fitting however to present to you this article in which his interest in missions is so plainly set forth.

"A very fitting and impressive background was given the 'Thank Offering Ingathering' of the In-

gram, Pa. church by the service of the previous Sabbath when Mrs. Davidson, our pastor's wife, arranged a questionnaire on 'What the Thank Offering is' and 'What it does.' The questions were asked by Dr. Davidson and the answers by representatives of the Women's, Young Women's, Wilma Harrison Circle and the Juniors, after which Dr. Davidson preached a short sermon on 'Thank Offerings.'

In the evening, Mrs. Davidson sponsored a pageant entitled 'The Challenge of the Cross' in which the young girls of the Circle took part.

The reaction was fine and we received our largest Thank Offering."

HOW FAR TO THE NEAREST DOCTOR?

Study Book for Girls' Circles

Chapters 1 and 2

By Mrs. J. C. Smith, Cleveland, Ohio

POSTER — Enlarged reproduction of text-book cover. Blue 22" by 28" card board cut in half makes front and back covers. Slightly smaller sheets of heavy white paper are the leaves to be filled in month by month. Paint title and silhouettes in darker blue as on text-book cover. The 'book' may hang as a poster, and stand on an easel in study class. Attach the following announcement of meeting to bottom of book by clips, so that it may be renewed each month . . . "Let us open the book together" — date, place, etc.

On first white page draw a large door or double doors. Cut around carefully leaving one side to fold back that doors may be opened. On the outside of the door, paint a large cross in red, lettered in black —thus,

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Inside the doors on second page these words tell what needy ones find within the hospital.

Christian doctors and nurses who—
Give help in extreme need
Show love and kindness
Tell the truth

Now paste edges of first and second pages together so that the only opening to the second page is through the open door.

DEVOTIONS—Quiet music.

Leader—To needy ones in far away lands, the Mission Hospital with its Christian doctors and nurses exemplifies the Living Christ who says today as of old—(John 10: 7-10).

Solo or quartette, unannounced — "Come unto Me"—B. S. H. No. 9.

Response—(by one dressed as nurse who is the teller of stories in the program)—Matt. 7:7, 8.

Prayer - Topic — Thanksgiving for the Great Physician, and for Mission Hospitals and workers everywhere. Our own, etc.

Leader—Our book, HOW FAR TO THE NEAREST DOCTOR? is a series of adventures in Christian service, the daily 'thrills as well as pills,' of physicians going out to answer the call of great need, taking healing for the body and peace for the soul. Imagine our book as a series of scenes in a pageant — people in need, sick,

weary — Arabians, Africans, Siamese, Chinese, Hindus, Mohammedans — coming, coming, coming. Can you see the desert with me? (Pgs. 1-3).

(Interrupted by loud knocking at the door. The nurse answers the knock. At the door stands one dressed as an Arabian, who gives the plea, "Open the gates, etc."—Pages 3-5).

Leader—Why do such people come to the Mission Hospital?

Nurse—(Opens door in poster)—Because of their extreme need, no other doctor to go to. Let me tell you of Hassan, son of Akbar. (Pgs. 7-10).

Leader—I have heard of the great need in India. Conditions are tragic in China, too. (Pgs. 10-11).

Nurse—"An acquaintance of mine, etc." — The story of a Chinese doctor at work on market day. (Pgs. 12-13).

Leader—That is not a very kind way to treat people, is it?

Nurse—No, that is another reason they come to the mission hospital. First, because of their extreme need, then because of the kindness and love they find there. A friend of mine was in medical missionary work in Persia. (Pgs. 14-16).

Leader—I have heard that they like to be told the truth, too.

Nurse—(Tells story of quilts at Delman. Pgs. 17-19).

Leader—Yes, that makes three reasons for their coming — their need, their yearning for kindness and love, and their appreciation of truth as a Christian virtue. It must have been an adventurous life for those pioneer doctors.

Nurse—The Companion who shared their labors gave them courage and the steadfastness necessary for their tasks. Let me tell you the story of Doctor Theodore Pennell. (Pgs. 23-33).

Leader—Have you heard of Doctor James McKean of Siam?

Nurse—Yes, he was that wonderful missionary to the lepers.

Leader—Such lives as these fill us with awe. They show us how little we do; but most of all they thrill us, they inspire us to dream of great deeds, they give us courage to transform our visions into realities.

"Come—Learn!"
So said my Lord to me!
And long I tarried in His school,
That I His truth might see.

"Go—Teach!"
Again His word came swift—
And I awoke from dreams to deeds,
To tell men of His gift.
—Ernest Bourner Allen.

SOCIAL HOUR—"Medical Missionaries At Home."

On a board, or heavy card board, about 18 inches square, draw a map of Punjab, India (use 1932 Prayer Cycle). Insert four screw hooks at proper places to mark (1) Sialkot - Memorial Hospital, (2) Taxila Hospital, (3) Sargodha — Mary B. Reid Memorial Hospital, (4) Jhelum —Good Samaritan Hospital. This is to be hung on the wall. Label rubber jar rings with names of medical missionaries, and their stations. Stand six feet away, and aim to send each missionary to his own hospital. Allow five points for each correct throw.

N. B. — Place similar map in the Poster Book near the end. Divide the society into four groups—India, Egypt, Sudan and Ethiopia—each group to make maps of a field, and collect pictures and articles concerning it. Paste in book at each meeting. This material will be used in the final study.

Suggested Book of the Month for Girls—

THE GREAT PHYSICIAN IN OUR FOREIGN FIELDS (Foreign Board, 10c).

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

EGYPTIAN JUNIORS

By Mrs. E. R. Jamieson, Fayoum, Egypt

In the past months and years our various church publications have given you much information about children of Junior age here in Egypt. Articles have been written about what our churches and schools are doing for Juniors. This work is in an organized form. These little Juniors we might say are among the lambs of the fold who we hope will some day mature into the sheep of the flock, following the Master.

But what of the Juniors (those of Junior age) of Egypt who are not within the fold? Why should we not speak of them for they far outnumber those whom we have in the organized societies. There are thousands of children in Egypt who have never had the opportunities or privileges which Christianity affords. Most of them do not know the name of Christ. These children are still a part of the Dark Continent. How much longer shall we withhold the Light from them?

STREET SABBATH SCHOOLS

Nearly all of our organized Junior work is being carried on through the medium of the schools. Is there then no other work being done for those of Junior age in Egypt? Yes, we do reach out beyond the schools to the children who are not permitted or privileged to go to school. But most of this work is in an unorganized form. There is the Street Sabbath School which may be conducted any place, any time and by anyone. By anyone we mean a missionary, a teacher, an evangelist, a Bible woman or sometimes by some of the older pupils in the schools. Sometimes two or three work together in holding these meetings for the children of the street. The roll of attendance is always changing. Our Street Sabbath Schools reach hundreds of children every week, bringing to them the Light of Life. These little folks are most anxious for their little service of song, prayer and Bible stories and at the end a picture card. Is it worth while to gather these little folks together for an hour on Sabbath morning or some time during the week? If you could see their eager faces you could read the answer for yourself. Many children are brought into our schools through these Street Sabbath Schools, and in our schools they receive a definite course of daily instruction in Bible.

I once conducted a Street Sabbath School for a year in one section of Cairo. It was one of the most interesting experiences I have had in Egypt. With two helpers we conducted our service in an inner court perhaps thirty feet square and we often had eighty or more children crowded into this space along with chickens, breadmaking, washing and various other activities. Through our efforts there that year fifteen children came into the regular school and Sabbath School where they received daily Bible instruction.

IN HOSPITALS AND CLINICS

Another place of reaching the children is in our hospitals and clinics, especially the latter for the majority of cases treated in our clinics are mothers with their children. Here while they are waiting for treatment, the Biblewoman tells Bible stories and reads from the Bible. In the hospitals the gospel message is given daily to the patients. Also as we go about visiting in the villages, it is very easy to collect a crowd of children. One might say that the crowd collects itself and surrounds one as he walks through the village streets. Once again is afforded the opportunity to tell of Jesus' love for children.

We are reaching these groups of

children in this way which is perhaps inefficient. But what about those children whom we are not reaching at all?

GALEELA

Galeela was a little Moslem girl about ten years old when I first came to Egypt eleven years ago. She lived with her family in one small stable-like room which also housed the donkey and chickens. She did not go to school but spent part of her days sitting in the little shop which her father kept, selling kerosene. Here she listened to the idle talk of men. When not in the shop she was playing on the streets with other children. She never owned a doll until one of our missionaries gave her an American doll of which she was immeasurably proud. She came to know several of us as we passed her house every day and often she came to meet us and would walk down the street with us for a little distance. She was delighted with the Bible stories we told her and with the little picture cards which we gave her. But after two years we moved from that part of town. Since then that part of town. Since I have seen I have seen her only once. That was eight years ago. Now she is a woman of about twenty-one. Probably she is married and has several children. Perhaps she is divorced. Does she still remember the stories which we told her and the cards which we gave her? She was a bright promising looking child eleven years ago. How different might have been her future if she had been in one of our schools or attended one of our Sabbath Schools.

FATMA

Little Fatma lives in a village near Assiut. I first saw her eight years ago when several of us were calling on her mother. The mother was telling us about her own early marriage and we remarked that of course this little ten year old girl was not married nor would be for several years. But the mother replied that Fatma had been married for a year. Her husband was thirty-five years old. The little wife was too young to stay all alone all day while her husband was at work, so every morning he brought her to her mother's house, then took her home again at night. During the day Fatma played out on the street with the other village children or helped her mother with some of the household tasks. She was just a child, but one who represents many that we should like to number among our "Juniors of Egypt." But the privilege is not theirs. The Light has not yet reached them. Are we doing all we can to bring the Light to these little unlighted candles? How many candles shall we light this year? The task is ours and it is a difficult one, but let us say with Paul, "I can do all things through Christ which strengtheneth me. Let us all pray for these "Juniors of Egypt."

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

Many times the question has been asked "Why was the little hospital at Miller's Ferry called 'The Robinson Memorial'?" The following letter, received recently, answers the question, also gives some light on the life and character of the donor of the money for its erection:

"To the United Presbyterian Board of Missions:—

"The United Presbyterian Church of New California, the Presbyterian Church of Plain City, Ohio, and the M. E. Church of Un-

ionville Center, Ohio, wish to pay tribute to the memory of Miss Lulu Robinson of Unionville Center, Ohio. We regret that so few now living were honored with an intimate acquaintance with this good woman.

"Some years ago when a hospital was desired at Miller's Ferry, Alabama, Miss Robinson gave the money for the building as a memorial to her parents. It is known as 'The Robinson Memorial Hospital,' and its influence for good is great in that community.

"Her bequests are a witness to her life-long devotion to her church and things religious. They are a token of her unselfishness, in that she lived a life elevated above things purely material.

"The fact that she gave to churches other than her own, witnesses to the breadth of her spirit and outlook upon the whole Kingdom enterprise. Such a noble example of a quiet humble generous servant of Christ should be a great inspiration to all her fellow-Christians and particularly to those who are the recipients of her gracious and beautiful gifts.

Committee United Presbyterian Church, New California, Ohio."

"Their works do follow them." The good that has been done in all the years since "Robinson Memorial Hospital" has ministered to the lowly, sick and needy, is commendation beyond our feeble words, and will be revealed, only when The Lamb's Book is opened.

A letter from Mrs. Adams the superintendent of Jubilee Hospital expresses appreciation for the new coat of paint on the inside of the house. The place looks fine and the only regret is that all of the interested friends cannot see it. As the Board did not see its way to conform with all state requirements which are needed to maintain a hospital whose graduates receive "Registered Nurse Degrees," our Nurse training department had to be discontinued and we have secured two girls who have had some training in hospitals to help the superintendent. Of course this means that more outside help will be needed. The report says they have an abundance of charity cases. The Federal Relief in Vance and Warren counties has helped a little and the help thus received came in a most opportune time. Many times we have heard "Jubilee Hospital is one of the finest pieces of work the Board is doing: the community could not get along without it."

A splendid box of quilts, sheets and scarfs was received from Mrs. W. C. Patterson of McConnellsburg, Pa., for which we are most grateful.

In looking over the new Statistical Report, I find in almost every society the contributions fall much below those to the other missions—indeed, in many societies, the department is overlooked entirely. If we are to maintain the work at all, I ask most earnestly that our societies consider the need and make their contribution in proportion to the size of the work.

With the opening of the schools, we find many repairs are needed, and those absolutely needed have been granted. Dr. Wilson of Chase City, writes: "School opened Sept. 5th. I think the outlook is good, though it is difficult to tell about the boarding students. There are more applications than we had a year ago. There will be a good attendance from the country and there are plans for running two buses for the convenience of these children.

Crops here are looking fine and the hope is that the farmers will get a good price for what they have to sell. They should get something out of the taxes we have to pay. We are taxed a 'comin' an' a gwyen.' It is going to increase cost in the boarding department. Bread alone will cost from ten to fifteen dollars a month more than it did last year."

Mr. Peters of Prairie, Ala., be-

lieves the NRA will be of benefit finally to all groups, but everything looks as hopeless as ever for the small farmer of this section. For some months the prices of all commodities have been rising, but when the cotton crops have been sold, some merchants will force the payment of debts made two and three years ago. We will be able to raise very little money in tuition, but will have to buy produce such as can be used or turned into cash. Possibly by next spring some of the farm laborers will be able to get employment in nearby industrial centers to help out until another crop is made.

School opens on the 11th of September. When we hear of small children walking six miles, through all kinds of weather, to attend school, we understand what the Prairie mission school means to the people of the community and the surrounding country. In your public and private devotions will you not include these needy missions?

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

WHERE? WHAT?

The Fall meetings will be starting now and you will be thinking "Where shall we send Christmas cheer this year?" May the answer be Simnasho, or Warm Springs, Oregon, or Tama, Iowa? Christmas is a time for great celebration among the Indians and our Missions are the center of these festivities.

From Simnasho come some suggestions that are timely and very explicit. The other missions have much the same needs, especially the need of patches for quilts.

"We have been buying the things we need for decorating the church ourselves," writes Rev. Matthews. "Much of this stuff is serviceable for several years, but before another Christmas we shall need a new supply. Toys for boys and girls, and anything suitable for little gifts for our young people will be very acceptable. Yes, quilt pieces are always in demand, as a matter of fact we have a waiting list. Many of our old women spend hours making quilts. It gives these old souls a means of whiling away many a lonesome hour and it is a worth while means too."

THE INDIAN GIRL
V. We Can Help Her

At school we can do much to develop in the Indian girl who comes to us out of the reservations that sense of security without which no child grows up unwarped. To do this we must somehow bring into her life at school some adequate substitute for the warmth and affection of family ties. Somehow we must contrive to make her feel that she is loved and wanted. The obvious handicaps of institutionalism, in this respect, might be greatly mitigated by division into as small groups as possible, so that the children may have something resembling family living. In the smaller group a more intimate and secure relationship is made possible between the "house mother" and her charges as well as among the girls themselves.

Again, to overcome the Indian girl's feelings of inferiority, we must build up her confidence in herself, as well as in the achievements and potentialities of her race. To do this we must, in our own attitudes, guard against condescension or disparagement of Indian culture. Years of exploitation and insecurity have left their mark upon these children of a proud race, and upon

us at school rests the obligation to restore the faith of the Indian girl in her own racial integrity.

VI. Adapting Her Racial Gifts

We will do well, too, to help her capitalize and develop those outstanding racial traits which are her heritage. The quality of loyalty to family and friends can expand into loyalty to a wider group; her deep love of children into a desire to help the children of her race to be well born. The generosity and hospitality which are outstanding characteristics of the race may be developed into fine instruments of social living. The traditional quality of courage and admiration of brave leadership can spur the young Indian on in the face of discouragement and the hard grind of monotonous plodding. In the life of the race today there is great need for young people with the fine qualities that made the leaders of old.

In Indian art we see not only rare skill but a fine appreciation of beauty and meaning. This artistic sense of the old must not be lost in the new life. So also, the ancient dignity and serenity of the race may be preserved in the poise and outward calm of the Indian girl as she is called upon to adapt herself to new social usage. It may stand her in good stead in many situations, helping her to view with a quiet, calm spirit the hectic world of tireless motion which otherwise might overwhelm her.

Developing the Individual

But in our consciousness of race we must not forget that at school we are concerned not with the Indian race but with the individual youth of that race. Our education must consider the needs and special interests of each girl who is striving to express herself in this new world. More than mastery of the three R's the Indian girl needs the mastery of herself. She needs to experience success in tasks that are graded to her capacity. She needs the satisfactions that come of doing well those things which she enjoys doing —at work which is, in some true sense, an expression of her own interest and desire. School must be, for her, not just a "preparation for life" but an experience in joyous and creative living through which to grow toward an enriched maturity. To help her learn to live with others it is not necessary that we try to mold her exactly like others. Each has her own contribution to make—and it is for us to help each to achieve her own fullest development.

VII. Whither?

What are we educating the Indian girl for?

She stands at the threshold of a new life from which there is no turning back. Struggling under economic pressure and the strong forces of a new social order, the tribal life is losing its hold. In large numbers the young people of the tribes are leaving the reservations, many of them never to return. Even where tribal life remains, white civilization is pressing close. Whether Indians wish it or not they must become a part of the life around them.

It is our task, then, to help the Indian girl equip herself to meet the demands of modern living—vocationally, spiritually and socially. Nor may we underestimate the task, for it is no easy one. Rather we must be always alert to make her path progressively less difficult, to place no unnecessary hurdles for her and to call all of our resources to her aid.

We must help her to appreciate what new life may hold for her—what are its opportunities and its rewards in terms of daily living. We must help her to know us, to work with us, to live with us, to believe in us. We must help her to fit herself, and the gifts she brings out of her own rich heritage, into the communities of which she is to be a part. This is our mutual task.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

The annual meeting of the Foreign Missionary Conference was held in New Wilmington, Pa., August 4-11. The program was up to its usual high standard and the attendance was perhaps the best of any year. Many of our missionaries took part in the services telling of their experiences on the field and arousing much interest in missionary work. The two newly appointed missionaries of the Women's Board, Miss Ruth M. Nichol and Miss Marjorie Faught, studied with Dr. Cummings the rudiments of language in preparation for their work in Ethiopia. Mrs. J. B. Hill and Mrs. Arthur B. McBride attended as representatives of the Women's Board and reported a wonderfully fine Conference.

Reports have come of vacation trips and quiet recreation enjoyed by our missionaries in many places —some in Palestine, others in Europe or in the mountains of Himalaya, and many by the seashore in Sidi-Bishr (Egypt), and a few in America.

EGYPT

Dr. J. W. Acheson and family took a much needed rest in Vienna, Austria. The time was not altogether happy, however, as Mrs. Dunlap (a sister) was very ill there and had to undergo a serious operation. We pray that her health may soon be restored.

The serious trouble that has been stirred up in Egypt by the Moslem Pres against missionaries and their work still continues in a measure. Mobs have been threatening in many places but no actual damage has been done to our mission property; however, some of the missionaries have had to quietly leave their work for a time. The last word was that the Government had interfered and the trouble seemed to have quieted down. Let us continue to pray most earnestly that the Lord may overrule these disturbances for good and that our work may not be hindered.

INDIA

The Summer Conference of the Executive Committee has been held and the reports of it and of the Locating Committee have been received. Many changes had to be made to arrange for furlough time for a number of the workers. Schools have been closed for the hot season but the hospitals were kept open, the missionaries taking turns in having short vacations.

The weather was very hot on the plains but there was much rain in the hills where the missionaries were vacationing. Three of our young ladies were ill and had to go to the community hospital in Landour. Miss Lundquist and Miss Frances Brown were reported as discharged from the hospital but Miss Addaline Brandon was still in a rather serious condition. Pray for these fine, bright, consecrated, young women that their lives may be spared for service in India.

The party of missionaries going out to India left New York on September 2nd. A group of women from our West 44th Street Church and from the Second Church in New York City and others from New York Presbyterial saw the party off and gave each one a book to while away the hours of travel. Miss Robertson reported that they all seemed well, and happy to return to their work.

Miss Frances Lincoln, R.N., one of the missionaries returning, took with her 20 quilts for the hospitals. One of these quilts was made by the missionary society in our church at Greeneville, Tenn., and they asked Miss Lincoln to take it to India for

her work. Miss Lincoln says the better class patients like nice things and always exclaim over an American quilt but the average patient cannot appreciate it. The beds are made as attractive as possible, however, with bright-colored Indian spreads. Miss Lincoln also says the women in her home society (Wichita, Kansas) have fitted up 30 workbags for her to give to the women in the missionary society in India and the Frances Lincoln Circle has given a lot of toilet soap—something the poor women and girls love but cannot afford.

ETHIOPIA

The George Memorial Hospital in Addis Ababa has been full to overflowing recently, every bed full and some patients on mattresses on the floor. One of the doctors writes: "While we do not see many definite results, the gospel is being heard by many people. Our chapel is well filled every morning at 8:30 and the Sabbath morning services usually fill every seat."

A letter from Sayo tells of Gidada, the blind evangelist. "He was caught and beaten while teaching the gospel. When one of our teachers went to take the man to trial, he shot at the teacher and ran away. Later the judge, who should have produced the man, was given forty stripes. At the trial the man was sentenced to three months in jail for beating a blind man and to three more months for cursing the judge."

From Gore, we hear that during the time of the 75th anniversary of our denomination and the 50th anniversary of the Women's General Missionary Society our missionaries held conferences. They thought of the friends here in America constantly and engaged in meetings of their own to try to catch the spirit of the anniversary. They read the history of our Church as printed some time ago in the United Presbyterian and had prayer and song services during all the time of these meetings. They eagerly awaited the reports of the anniversary meetings in Pittsburgh and hoped for full reports from many friends.

THE SUDAN

Miss Aulora McIntyre spent her mid-term vacation in America but has again reached her field in Omdurman, Sudan. She reported a very pleasant voyage but not a restful one as the boat was so crowded that the noise of the passengers was most distracting. However, she enjoyed her trip home and was glad that she had been able to get to America for even a short time. She has already taken up her work and reports that all the missionaries are well and that the regular meeting of Association would be held in August.

During her absence thieves broke into the garage and stole everything off her car that could be carried away—tires, horn, lights, tools, etc. She was fortunate, however, in having her car insured so that repairs couldr be made and she now has almost a new car.

Miss McIntyre writes:: "On returning from vacation I found all the teachers on hand for work so we got started the next day. Things have gone very well indeed so far. When I passed through Cairo the missionaries there told me of conditions in Egypt—of an organized effort against Christian work—so I thought we might meet with more opposition than usual here but I am glad to say that our pupils have given us a warm welcome and are ready and eager to get back to their lessons. Some girls who told us before vacation that they would not wish any more lessons are insisting now that they did not mean it. One of our women for whom we have prayed much was baptized privately in the house of Mr. Anderson. She took the name "Esther" and as an indication of her gratitude handed the missionary two pounds. She also promised the support of one of the workers in Atbara. She like-

wise has a class of about sixty girls there and a wonderful opportunity for service."

Let us pray for the work in the Sudan and for these newly converted people that they may stand fast and continue in their service of the Master. Pray also for our missionaries that they may be used largely during the coming year in advancing the Lord's work.

DONATIONS

During the past two or three months or more recently we have had word of donations given to the different fields by individuals and societies. Miss Helen Worrall of Greenville, Pa., is sending a box of toys to Addis Ababa. The Missionary Society in Aspinwall, Pa., is remembering Miss Bayne of Gore, Ethiopia, with a Christmas box and another box goes to her from Mrs. A. Carson of Crafton, Pittsburgh. A number of dresses were made by a society in Ambridge, Pa., to aid Mrs. Finley who is resuming her work in one of the schools in Egypt.

The Dorcas Circle of Rochester, N. Y., has again sent a box for the George Memorial Hospital in Addis Ababa. It contained the following articles: 222 cord dressings; each dressing consists of 1 large sponge, 2 small sponges, and 1 linen tape (8 inch) rolled and tied; 197 dozen tonsil sponges; 108 dozen abdominal sponges; 1 roll gauze (100 yds.); 7 rolls gauze at $3.60—value $25.20; 1 roll gauze, $4.50; linen tape, $1.01;; and oilcloth, .50. Value including work is $50.00.

The Cleveland Presbyterial had a shower for Sialkot Hospital in India. It is very gratifying to report $132.00 as the result.

The following articles were contributed by the Missionary Societies of Monongahela Presbyterial to the shower for Martha McKown Hospital, Tanta, Egypt: Blankets, 14 pairs; sheets 49; pillow cases 282; wash cloths, 29; towels (all kinds), 207; hospital gowns, 24; infant gowns, 28; gauze sponges, 1,960; gauze, 1 bolt; scrap books, 18; 1 dresser cover; 4 tray cloths; 12 diapers. Cash received—$75.35; total valuation, $299.35.

These articles would be very acceptable and very much appreciated in these various fields and would no doubt bring pleasure and comfort to many.

From time to time inquiries come to us for the sizes of articles for overseas boxes; hence the following list is given for the use of societies.

Sheets	Blankets
72″x90″	68″x80″
54″x90″	40″x78″
44″x60″	44″x52″
Spreads	Pillow Cases
76″x82″	40″x16″
54″x82″	26″x16″
36″x54″	42″x36″
Tray Cloths	Napkins
24″x15″	24″x24″

Table Cloths
2 yds. x 3 yds.

Societies wishing to make hospital gowns can usually secure a pattern from a nearby hospital.

Bane and blessing, pain and pleasure
By the Cross are sanctified:
Peace is there that knows no measure,
Joys that through all time abide.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

"I HAVE ONLY ONE VOTE, BUT I HAVE ONE VOTE."

Looking forward to election days this fall, we might profitably paraphrase the well-known saying, "I am only one, but I am one," by making it read, "I have only one vote, but I have one vote." Too often we take the first part of the thought, "I have only one vote," and let that discourage us, for in our minds we place our one, lone vote over against the combined vote of all those who oppose the causes and principles that we seek to uphold at the polls. This attitude of mind in this one and that one all over our country accounts for thousands upon thousands of votes not being cast that could have turned the result of the election the other way. An analysis of the returns from twelve states that voted for repeal shows that the votes which were not cast, (presumably dry votes,) exceeded the votes for repeal by two million.

Rather let us take to our hearts the second part of the thought, "But I have one vote," the same opportunity that any other individual citizen has, if he be honest, giving me the chance to offset a vote of the opposition by casting mine, and the power to have single votes, like mine, here and there over the country pile up into thousands and thousands of votes for righteousness and prohibition. It is this thought that will hold us, even if discouraged, to the task of casting our vote as an administration of our stewardship of it and a discharging of our obligation toward the outcome of the election. Then when we have cleared our souls of blame if the results are beyond our power to control, we can, in faith, wait for God to show His Power and to reveal to us the work He would have us do to meet and counteract the evil set on foot.

"He who stands
And sees the mighty vehicle of State
Hauled through the mire to some ignoble fate
And makes not bold protest as he can
Is no American." —Wilcox.

"Be strong!
Say not the days are evil,—Who's to blame?
And fold the hands and acquiesce —O shame!
Stand up, speak out, and bravely, in God's name."

—Maltbie D. Babcock.

"When a good cause has been defeated, the only question its advocates need ask is, 'When do we fight again?'"

—Charles W. Eliot.

"Think not that God deserts the field,
Though truth the battle loses;
But grasp again faith's sword and shield,
And follow where He chooses.
He shrouds Himself in dark events,
No mortal eyes behold Him
And many an adverse providence
As in a cloud enfolds Him."

—Author Unknown.

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America, April 16 to June 30, 1933

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Albany		30.00												2.00	1.00				33.00
Allegheny	850.00	825.00	93.00	59.00	84.00	33.00	22.00	13.00	43.00					32.00	11.00				2065.00
Argyle		221.00																	221.00
Arkansas Valley																			
Beaver Valley		267.00			212.50														479.50
Big Spring																			
Boston																			
Butler	37.00												3.00						40.00
Caledonia																			
Cedar Rapids																			
Chartiers																			
Chicago	14.00	200.00	11.00		2.00		2.00			2.00				2.00	5.00				238.00
Cleveland																			
College Springs																			
Colorado	16.00	54.00	17.00	7.00	7.00	1.00		9.00	1.00						1.00				113.00
Concordia																			
Conemaugh	1.00	28.00	1.00	1.00	2.00	1.00			1.00	1.75				1.50	1.00				39.25
Delaware																			
Des Moines																			
Detroit			3.00																3.00
Frankfort																			
Hudson																			
Idaho																			
Illinois Southern	5.00	6.00	1.00	1.00	1.00	1.00		9.00	1.00	2.00	2.40			2.00	1.00				32.40
Indiana																			
Indiana Northern																			
Kansas City																			
Keokuk																			
Kiskiminetas	15.00	6.00																	21.00
Lake																			
Los Angeles																			
Mansfield																			
Mercer	5.00	114.00	5.00		1.00		11.00		1.00	5.00	1.00	1.00	1.00	2.00	6.00				153.00
Monmouth	20.00	68.00	5.00	5.00	5.00	1.00			1.00		1.00			1.00					107.00
Monongahela	151.00	2031.00	255.00		116.00	100.00				70.00									2723.00
Muskingum																			
New York																			
Nebraska																			
Ohio First	10.00																		10.00
Ohio Northwestern																			
Oklahoma																			
Oregon																			
Philadelphia	100.00	200.00	200.00	10.00	10.00	7.00			7.00										534.00
Puget Sound																			
Rock Island	6.00	24.00	1.00	1.00	1.00	1.00		3.00	1.00	1.00	3.00	3.00	3.00	3.00	1.00				52.00
San Francisco																			
Spokane																			
Steubenville		20.00	2.00		2.00		4.00							1.00					29.00
Tennessee	24.25		2.00							3.00				1.00					30.25

Steubenville		20.00	2.00		2.00		4.00										29.00
Tennessee	24.25		2.00						3.00				1.00				30.25
Texas		10.00															10.00
Uncompahgre																	
Vermont																	
Westmoreland								2.00					1.00				41.00
Wheeling	19.00		19.00														
Wisconsin																	
Xenia		400.00															400.00
Avalon		266.67															266.67
Coraopolis Cong. and S. S.		132.00															132.00
First Los Angeles Cong.		61.00															61.00
Marissa Cong.		180.00															180.00
Norris Square, Philadelphia		133.32															133.32
Rochester, N. Y. Cong. and S. S.		180.00															180.00
Sparta Cong.		394.69															394.69
Valencia Cong.		5.00															5.00
Washington, Ia., Cong.		50.00															50.00
The Woods Sisters			436.00														436.00
Morgan Co. Board of Education						2632.33											2632.33
Parsonage Repayments					50.00											1500.00	1550.00
Returned on Loans																1200.00	1200.00
Annuities																5125.70	5125.70
Investment Income																43.20	43.20
Pension Income																17.21	17.21
India Permanent Equip.																	534.97
Interest	74.33		17.08							743.56							6666.66
Mrs. Anna M Kingan, Dec'd.															6666.66		202.75
Mrs. H. C. Campbell, Dec'd.															202.75		
Bequest of Mrs. N. W. Stevenson released by niece, Estelle M. McCoy															600.00		600.00
Refunds	311.44																311.44
Martha Lockhart Mason Fund														204.29			204.29
McAuley Payments																30.00	30.00
Sale of Literature													13.49				13.49
Individuals, Classes, etc.	175.25	56.00	2106.83		5.00						1.00						2344.08
	1834.27	5962.68	3174.91	84.00	498.50	2777.33	39.00	36.00	56.00	828.31	8.40	4.00	7.00	47.50	41.49	204.29	7469.41	7916.11	30989.20

MRS. J. B. HILL, Treas., Denniston Ave., Pittsburgh, Pa.

MISCELLANEOUS GIFTS

April 16 to June 30, 1933

Connellsville S. S.	$ 15.00
Topeka Congregation	5.75
Mary Junk	50.00
Donora Women's Bible Class	25.00
W. W. Class, Aliquippa	18.00
Military Ave. Congregation	5.00
Hoffman's Insurance Co. (Loss by fire)	255.15
Mrs. M. Chr. Estvad	15.00
Heirs of Mrs. M. McClymonds	1666.66
First Toledo Sabbath School	25.00
Frenchburg Congregation	150.00
W. M. S. Unity Congregation	10.00
Two Friends	6.00
Archie Greer	1.00
Zonie E. Beamer	75.00
King's Daughters' Class, Fowler	6.50
Italian Mission	5.00
Mrs. Jennie Doig	10.00
Total	$2344.08

PARSONAGE COLLECTIONS

April 15 - May 29, 1933

Muscle Shoals, Alabama	$ 117.71
Assuit College, Egypt	1082.91
Reedurban, Ohio	10.00
Granger, Wash.	23.55
Beaumont, Calif.	98.88
Boston, Pa.	35.00
Morgan Hill, Calif.	49.95
Indiana Harbor, Ind.	42.94
West View, Pittsburgh, Pa.	164.34
2nd San Francisco, Calif.	38.67
Olympic Ct., Seattle, Wash.	36.25
Kenmore, N. Y.	25.00
Reedurban, Ohio	25.00
Granger, Wash.	23.55
Olympia, Wash.	83.28
2nd San Francisco, Calif.	38.67
12th Philadelphia, Pa.	70.63
Girls' College, Cairo, Egypt	666.00
Total	$2632.33

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY BOOKS

The Never Failing Light—adult, foreign—paper, 60c; cloth, $1.00.

Leader's Manual, 20c.

The Christian Mission in America—adult, home—paper, 60c; cloth, $1.00. Leader's Manual, 15c.

Young America Makes Friends—junior, home—paper, 75c; cloth, $1.00. Suggestion to leaders included in text.

Follow the Leader—junior, foreign—paper, 50c; cloth, 75c.

Using Follow the Leader, 10c.

MAPS

Picture Map of the United States, 50c.

Picture Sheet with book of stories, 50c.

Picture Map of the World, recommended for Follow the Leader, 50c.

SUPPLEMENTARY LEAFLETS

(Denominational leaflets relevant to The Christian Mission in America.")

Our Work Among Aliens—2c.
Foreign Missions at Our Doors—3c.
The Americanization of the Native Americans—3c.
Influence of Mission Schools in South—3c.
Frenchburg School, Then and Now—5c.
Early Days at Ezel—2c.
Work Among the Mountain People—3c.

"Welcome and Christian Fellowship by the Churches to Migrating People," free. Address World Alliance for International Friendship Through the Churches, 70 Fifth Ave., New York City. "The Book for the World," free. Address American Bible Society, Bible House, Astor Place, New York City, for this and other free leaflets on Bible translation and circulation.

Departments of Work of the W. G. M. S., Revised. Free.

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At last we have what the women of the Church have been asking for,—**A History of the W. G. M. S.,** brief yet complete, from the beginning until now, by Miss Jennie B. Wallace, Recording Secretary of the Women's Board.

The facts recorded are so interwoven with the personality of the author that we have an historical leaflet which is not merely history, but **interesting** history. It seems to us that every member of a missionary society should have a copy. It will be a permanent source of reliable information concerning the W. G. M. S. Price 5c.

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and
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Miss Roma B. Beatty, 1909, 400 W. 44th St. Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W Tioga St. Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St. Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers Harmarville, Pa.
*Miss Mary E. Logan, 1891 R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, 107 Montgomery Blvd., New Concord, Ohio
Miss Elizabeth McCahon, 1875, 281 Grant St., Pasadena, Calif.
*Dr. Maria White, 1886, 314 Boyles Ave. New Castle, Pa.

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IN IRELAND

Miss Eleanor W. Maconachie, R. N., 1909 "The Manse," Hollywood, County Down Ireland

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Leota Cabeen, 1909 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Gudrun C. Estvad, 1925 — Tanta
Miss Davida Finney, 1914 — Assiut
Miss Minnehaha Finney, 1894 — Tanta
Miss Alta G. French, 1925 — Assiut
Miss Elsie French, 1909 — Ezbekiya School, Cairo
Miss Martha Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss May Holland, R. N., 1918 — Benha
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice Knowles, 1932 — Cairo
Miss Lucy Lightowler, 1921 — Mansoura
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Miss Marion Paden, 1902 — Zagazig
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Miss Frances M. Patton, 1922 — Mansoura
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Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R. N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Benha
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen May Walker, 1930 — Aleandria
Miss Laura B. Walker, 1904 — Luxor
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ruth Mary Williamson, 1924 — Tanta
Miss Margaret A. Work, 1924 — Cairo
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Cairo

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Miss Margaret A. Bell, 1901 — Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 New Wilmington, Pa.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver 3011 Woodland Ave., Wichita, Kans.
Miss Alfretta M. Hammond, 1904 State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919 R. D. New Wilmington, Pa.
Miss Ethel L. Weed, 1919 912 E. Second St., Monmouth, Ill.
Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.
Miss Ruth Work, 1904, 5626 Bryant Ave. E. E., Pittsburgh, Pa.

IN SCOTLAND

Miss Rena L. Hogg, 1899 11 University Ave., Glasgow, Scotland

SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Coie, 1918 — Omdurman
Miss Elsie E. Grove, 1912 — Khartum North
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Miss Aulora R. McIntyre, 1911 — Omdurman
Miss Marguerite McClellan, 1926 — Khartum North
Miss E. Verna Pillow, 1930 — Khartum North
Miss C. Blanche Soule, R. N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 — Addis Ababa
Miss Dora B. Arveson, R. N., 1930 — Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 Addis Ababa
Miss Viola M. Bayne, R. N., 1924 — Gorei
Miss Mildred Kiemele, 1929 — Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 — Sayo
Mrs. Ruth L. Walker, 1923 — Gorei
Miss Florence D. White, 1923 — Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1932 — Washington, Pa.

A Little Time Apart

"Come ye yourselves apart and rest awhile"

"Let us come before His presence with Thanksgiving." Ps. 95:2.

"Lets keep the good old festal day,
Sing the old songs the fathers sung;
Around your altars kneel to pray,
Let praises rise from joyful tongue.
God moves in all the rolling year,
In cloud and tempest, sun and rain;
He bids the tender grass appear,
And loads the autumn fields with grain."

—Increase N. Tarbox.

In looking over some old papers and magazines, we came across the Thanksgiving numbers of the old and much loved Youth's Companion of our childhood days, from which we have selected the following quotations. From the Thanksgiving number of 1889 we find many interesting poems and thoughts. How these pictures and stories recall to mind the exquisite joy at mail-time on the Monday evenings when that paper of clean, thrilling stories came to our household. A short verse about The Old Farm we quote by Nancy D. B. Lovett:

"Each spot was like a precious gem, And dearly prized by me;
And tho so distant far from them, yet all tonight I see:
And so I sit and nurse and dream within my fireside warm,
Until once more a child I seem, upon my father's farm."

In the Thanksgiving number of 1891, 1892, and 1894 we find poems by Phoebe Cary and Oliver Wendell Holmes, Hezekiah Butterworth, and the following lines from Whittier:

"Who murmurs at his lot today?
Who scorns his native fruit and bloom?
Or sighs for dainties far away,
Besides the bounteous board of home.

* * * *

Oh favors every year made new!
Oh gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent."

Another poet expresses her heartfelt thanks for spiritual blessings:

"Not only for the Earth's rich gifts
Strewn thick along our way,
Her looks of constant loveliness,
We thank our God today;
But for the spirit's subtle growth,
The higher, better part,
The treasures gathered in the soul—
The harvest of the heart."

The illustrations in these old papers are, to say the least, very interesting. How we recall the adventure stories of the lions, the panthers, and bears!!! The pictures of long skirts, short waists and puffed sleeves do not look so odd to us today, as they would twenty years ago; we are now copying the styles of the "gay 90's." Some of the advertisements are mirth-provoking and quaint—oxen hauling a load of hay; wagons; two-wheeled carts; organs, etc.

O that we might have a revival of that old-time religion.

"I love that fire, the household fire,
For it speaks of the olden time,
When the voice and look were an open book,
And true to the heart's deep chime.
When the simple prayer that was offered there,
In the calm still hour of even,
Tho' the words, on earth might have their birth,
The thought seemed fresh from Heaven."

Here is a word-picture of Thanksgiving in 1889:

"There rises now before mine eye,
In pictured beauty soft and clear,
A vision of the days gone by
When life was young and joy was near.
A farm house with its ponderous frame
A grandsire with his silvery hair.

* * * *

A chimney corner large and warm,
Where a dear mother sat of old.

* * * *

And all around are signs of cheer
Pure incense and an odor sweet,
And kindred hearts are gathered here,
And joy that comes where kindred meet."

And so we are looking forward with others of our readers, to this festal season:

"When the robins and the red wings are trooping all together,
From out the empty Northern woods, in search of summer weather,
Then Grandma's birds, The Children, from the East and from the West,
Come flocking on Thanksgiving Day into the old home nest."

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

Used by permission Missionary Education Movement.

"Nazarene" or "The Christ Triumphant"

By H. Stanley Todd